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Very Reverend Mother Mary of the Passion

THE VERY REVEREND
MOTHER MARY
OF THE PASSION
AND HER INSTITUTE



BY
REV. THOMAS F. CULLEN

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FRANCISCAN MISSIONARIES OF MARY

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DEDICATION

TO THE FRANCISCAN MISSIONARIES OF MARY
DEVOTED DAUGHTERS OF
MOTHER MARY OF THE PASSION
WHOSE HOPE UNDER GOD
IS TO REALIZE IN THEMSELVES THE HIGH
IDEALS OF THE FOUNDRESS
AND TO WALK WORTHY OF
THEIR SUBLIME VOCATION AS VICTIMS
FOR THE CHURCH AND FOR SOULS
THIS BOOK IS AFFECTIONATELY DEDICATED.

Feast of Saint Francis, October 4, 1927

Providence, R. I.

INTRODUCTION

By

HIS EMINENCE CARDINAL CERRETTI

Among the women of the last century who deserved highly of Church and Society must be numbered Mother Mary of the Passion, in the world Helen de Chappotin, Foundress of the Institute of the Franciscan Missionaries of Mary.

Born of illustrious lineage in loyal and unyielding Brittany, in the old Chateau du Fort, the nobility of her mind reflected that of her birth, nourished as it was in the soundest and strongest principles of the most exalted virtues of mind and heart. There her childhood was spent amidst the sweetness of the paternal home in an atmosphere of piety and charity.

One day while she was yet a child an American Bishop, a life-long friend of her father, Charles de Chappotin, came to the castle to visit his old school companion. The visitor was Monsignor Chanche, Bishop of Natchez, Mississippi. Helen thus relates a conversation which she had with the worthy prelate. "I can hardly say how much the sight of him affected my soul. One day the Bishop decided to arouse my interest in his Indians. 'They are without clothes,' said he, 'they know neither Jesus nor Mary. Dear Helen, isn't this very sad?' My eyes filled with tears, which brought from mother the

remark: 'Bishop, please stop, you will give this child a vocation.' The Bishop, without heeding the interruption, replied in a gentle voice: 'There are three children here: one for father, Martina; one for mother, Louise; and the third is for Jesus, Helen;' and I, though profoundly happy, nevertheless said: 'I do not wish to leave mother.' Bishop Chanche then simply added: 'The Indians know neither Jesus nor Mary.'

"Finally I threw myself at his knees and said with a heart overflowing with the sacrifice I was making: 'Very well, Bishop, I shall become a Missionary.' "

Perhaps Helen de Chappotin unknowingly uttered these words, but God Who inspired them, had already in His inscrutable designs disposed that Helen would be that missionary, whom today the whole world admires. Her especial characteristic, we might say her ensign, would be this: "The Woman of the Missions."

Her life as published by Father Cullen, puts in clear relief her wonderful missionary work, first in India and later, after the foundation of the Institute, in almost every country of the world.

Evidently God raised up this great and generous soul to prepare the epoch of the Missions, for so this our age may be called. The history of the Church does not record any period in which the Missionary Apostolate has been so developed and so powerfully organized. New activities have arisen in countries which today hold a foremost place in the world's progress and culture—countries which up to a few years ago contributed very little towards the work of the Missions. We need but recall the United States of America and Australia. The con-

tribution of the former to the Propagation of the Faith has in a brief time surpassed that of all other countries taken together. The distinctively American Institute of Maryknoll has in a few years attained to a development of extraordinary vigour.

And what of the paternal solicitude of the reigning Pontiff, Pius XI, for the Missions and all that pertain to them? That solicitude alone would be sufficient to give to his pontificate a title of honour. His name unquestionably is passing down to history as the "Pope of the Missions."

All this wonderful missionary movement which we see being fostered and consolidated in every civilized country must be attributed in very great part to those noble and generous souls who have made the Missionary Apostolate the ideal of their lives and have embodied it in their Institutes. Among those souls arises she whom we call the Foundress of the Franciscan Missionaries of Mary, Mother Mary of the Passion.

It is impossible to read without emotion the pages relating the hard trials, the indescribable sufferings, the difficulties of every kind which Mother Mary of the Passion had to encounter before she succeeded in the establishment of her Institute. What sorrows! what hardships! how many delusions were her lot. The hard-won victory inexorably demanded her Breton courage, strong, generous, unflinching, but above all her burning love and unshakeable confidence in God. But the victory was wonderful, I would even say miraculous. The Institute of the Franciscan Missionaries of Mary has been in existence for little more than half a century, nevertheless there are few Institutes in the Church which have so soon acquired such

vigour and vast development. The White Daughters of Mother Mary of the Passion are today scattered in every Continent and form a real army. These soldiers of duty and sacrifice by their shining virtue and their sterling work are winning numberless souls for Christ. Their training for their missionary apostolate, their initiative, their many-sided work, their spirit of self-sacrifice, make them ideal missionaries. We have but to read the reports of the Bishops, the Vicars and Prefects Apostolic to be convinced of this. Sought for in every missionary country, they flock whole-heartedly to posts exacting self-abnegation, enduring the hardest privations to make known the consoling word and salvation of Christ.

If from the fruits the tree is known, one must say that the Institute of Mother Mary of the Passion has admirably fulfilled that ideal end for which it was founded.

Those who will read the Life of Mother Mary of the Passion which Father Cullen here presents to us, besides admiring the pre-eminent virtues which shone so resplendently in her soul, will equally admire her gigantic achievement, and the still-living spirit of their Foundress inspiring the work of the daughters of her Institute.

BONAVENTURE CARDINAL CERRETTI.

Assisi, August 12.

Feast of St. Clare.

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CHAPTER I.

ECCE ANCILLA DOMINI

Behold the handmaid of the Lord; be it done to me according to thy word. St. Luke 1-38.

THE old chateau du Fort was situated about two miles from the town of Nantes in the midst of one of the many charming estates in the Province of Brittany, France. In the third decade of the nineteenth century it was the common property of Madame Sophia de Chappotin and her brother Alphonsus du Fort. The families of both, who were the descendants of a long line of noble and illustrious ancestors, dwelt there in harmony and happiness. Through its fertile fields, the river Erdre pursued its peaceful course, and 'neath its stately trees, the modest chapel proclaimed by its presence the faith and piety of an exemplary Breton household. It was here at Nantes that a child favored of heaven and destined in God's good time to become the Foundress and Mother of a great spiritual family came into the world on May 21, 1839. The bells were pealing forth from the churches of the town when Charles de Chappotin of Neuville and his devoted wife, Sophia Galbaud du Fort, welcomed with joy the arrival of their latest daughter, and while the evening Angelus was announcing her coming as another handmaid of the Lord it was also foretelling a life work to be done according to His word.

On the following day she was baptized in the church of St. Clement and called Helen Marie Phillipine. A first cousin, Count Philip de Neverlé, and her sister, Martina, acted as sponsors. It was Pentecost Wednesday and throughout her life the future Mother Mary of the Passion cherished a deep devotion to the Holy Spirit Who watched over her cradle, and the date of her Baptism was ever a day especially dear.

Her early years were spent in the charming setting of the chateau du Fort, where two families were brought up under the vigilant eyes of the "four parents," and in accordance with the beautiful traditions and salutary customs handed down from the ages of faith. Domestic life flowed on in peace and strength and was further enhanced by the cordial relations existing among all the children. In the words of Helen it was thus described:

"My uncle had six children, one boy and five girls; my mother had five, two boys and three girls, of whom I was the youngest. There were eleven of us in that dear old Fort, which is one of the sweetest memories from the past. We hardly knew who were brothers and who were sisters. We never spoke of 'my father and my mother,' but the expression, 'the four parents,' kept recurring in our conversation to the great surprise of all who saw us for the first time."

The aunt of Helen, Madame Galbaud du Fort, a woman well-informed and of superior attainments admirably fulfilled the task of train-

ing the mental powers of the eleven. Madame de Chappotin with all the instincts of a loving mother watched over the heart and soul of her youngest daughter. By example and precept she inculcated lessons of strict duty and perceiving very early the exceptional qualities in the affectionate nature of her child took particular pains with her religious training, that Helen might give to God the first fruits of her intellectual activities and her heart's desires. Once the idea of God was grasped by the little one and the first rudimentary notions of faith were understood, the will of God became the supreme law of her life.

The voice of the Jansenist was still to be heard in the land of France and its effect may be discerned in certain impressions made upon a child of three. "The God whom they taught me," she wrote, "the God of the law, brought fear to my soul; the vocal prayers wearied me to death; when lying in my little cot, abstract mysteries frequently claimed my attention. The thought of eternity was above all else a disturbing element. Forever! Forever! Is happiness without any interruption really happiness? I called such a state 'the nightmare of eternity.' This caused me much anguish until a later day when my heart was broken with love of our Lord."

Though this "later day" had not dawned for Helen, the germ of her future sanctity might be discerned in the many graces with which God was abundantly strewing her early pathway through life. Scarcely had she attained the age of reason

when she felt herself possessed of an ardent desire to imitate whatever was beautiful, good and great. Among the many stately and impressive monuments of Nantes, it was the crosses erected on the spot of the martyrdom of St. Donatian and St. Rogatian, that held an attraction for her above all other memorials in the town, because she wished to resemble these two saints, and like them to die a martyr.

Even as a child of five she had formulated for herself a gospel of pain and drew therefrom the sublime lesson of charity for the poor and suffering. "I imagined one day," she said, "that pain was perhaps only an idea, and that it might be overcome by will power. I invited my cousin to stamp on my hand with the heavy shoes which we wore in the country. The hand was crushed and I tried without crying to believe that this was not evil; but in spite of all my courage and all my efforts, I was forced to admit the existence of pain." From this time to the end of her days she was full of compassion for the unfortunate, and her love of the poor manifested itself in the ingenious ways by which she came to their aid. A childish dread of the dark became an occasion for real sacrifice as may be seen from the following:

"I always disliked darkness. I loved to close my eyes, but to know also that the light was all around me. My mother did not encourage this apparent weakness; and it was agreed that each time I should remain for an evening without a light, I should have a quantity of bread to give



Chateau du Fort, near Nantes



The Erdre River, Brittany

to the poor. Sometimes I could no longer restrain myself and would cry out: 'Nurse bring the light for just once.' The nurse would come, saying that the poor were cold and hungry and I would reply: 'Then take away the light.' I trembled in my little bed, but still I loved the sacrifice and with what joy did I carry the bread to the poor. I felt what I gave. It is a very sweet remembrance."

She was also in her childhood, the inspiration for the formation of an association among her little friends to provide clothing for the needy. The Society had a President, Secretary and Treasurer. Helen filled this last mentioned office. The organization continued for two or three years and did much real good. It was called the "Association of St. Anne."

When she was about eight, her father received a very desirable appointment as Chief Engineer at Vannes. The family accompanied him to this city, and it was here the first indications of a vocation were given by the child. Joan Jugan, the Foundress of the Little Sisters of the Poor, visited her mother. Helen with characteristic desire to relieve the poor wished to give all her money as an alms, but the mother permitted only an offering of five francs. The good sister then inquired of the three daughters which would become a religious? Two answered, "We would love to have a vocation," but Helen replied, "I don't want one," adding, "I don't want to leave mother." Joan Jugan smiled and said: "They, who say, 'I would love to have a vocation,' and

do not give themselves to it, are not for God; but she who says, 'I do not wish a vocation,' is already feeling its grace." This was verified shortly afterwards when Bishop Chanche came to Vannes from Natchez, Mississippi. He had been a classmate of M. de Chappotin at St. Mary's Seminary, Baltimore, Maryland, and on the occasions of his visits to France never failed to call upon the friend of his youth. Helen speaks thus of an interview with this saintly man:

"I can hardly say how much the sight of him affected my soul. One day the Bishop decided to arouse my interest in his Indians. 'They are without clothes,' said he, 'they know neither Jesus nor Mary. Dear Helen, isn't this very sad?' My eyes filled with tears, which brought from mother the remark, 'Bishop, please stop, you will give this child a vocation.' The Bishop, without heeding the interruption, replied in a gentle voice: 'There are three children here; one for father, Martina, one for mother, Louise, and the third is for Jesus, Helen.' And I, though profoundly happy, nevertheless said: 'I do not wish to leave mother.' Bishop Chanche then simply added, 'The Indians know neither Jesus nor Mary.'

"Finally I threw myself at his knees and said with a heart overflowing with the sacrifice I was making, 'Very well, Bishop, I shall become a missionary.'

"I believe I made the engagement in good faith; but later I did not dream of fulfilling its obligations. It was God, Who kept alive in me

this promise and urged me on to its accomplishment."

At this period of her life, the piety of Helen was manifesting itself more and more. "It was at Vannes," she wrote, "on the beautiful promenade of the Port, that I remember to have had my first aspirations for heaven. The Angelus had just rung; it was May 21 and all alone I knelt down, saying that I was a little girl born in the month of Mary, whom God should protect and bless. From there, I went to Benediction, where I offered one of those prayers, which the Real Presence frequently inspires. At the recollection of this incident I still feel my soul very close to God."

There was little that was sentimental in her devotions. She was possessed of a lively and strong faith, which made her ever responsive to the action of divine grace. She was captivated with a love of the New Testament, and having found an old copy of the Epistles and Gospels, made it her constant companion and read therein with eagerness the "beautiful descriptions of Jesus."

The Stations of the Cross also touched her heart; she would leave her games to follow Jesus along the way of His sorrows, and frequently said she would like to die at the twelfth station with her Saviour.

This love of God had such an effect on the life of Helen that one day she anxiously asked her mother if it was absolutely certain that God was not loved in hell.

"Assuredly," replied Madame de Chappotin.

"O mother," then replied Helen, "I shall never go to hell; my heart tells me, it is impossible for me not to love God. I cannot bear to be without love." And this conviction, in reassuring the little girl, made her supremely happy.

One evening, after an argument with her future brother-in-law, she began her prayers at the foot of her bed. She stopped suddenly in the Our Father. How to say those words of pardon after the strife of the day! She never made a compromise with duty. She arose, descended to the room where the family was still together and went straight to her adversary:

"Sir," she said gravely, "I cannot say my prayers without begging your pardon and without pardoning you the wrong you have done me. If I did not do this, God would not forgive me."

Then as quickly as she had come, the child ran away to finish her devotions, her heart at rest, her mind at peace. This loyalty to conscience was manifested in every act and heaven blessed her generous efforts.

Sometime later, when preparing for her First Communion and seriously studying her catechism, she came across the question and answer: "Is there a more perfect state than marriage? Yes, it is virginity." Thereupon she was seized with a great anxiety lest her dear sister Louise, who had become engaged, was not aware of this fact and was about to give herself up to a less perfect state. Immediately she ran to her, threw herself in her arms and exclaimed:

"You should not marry."

Louise cast upon little Helen a look of astonishment while the young apostle of virginity, with an extraordinary fervor and conviction, declared:

"Look, it is better not to marry, and it is not I, but St. Paul says it."

All at once the child turned to her mother, saying:

"But you mother, and you so good, why did you marry?"

Madame de Chappotin then folded Helen in her arms and explained that on the return of the exiled nobility after the revolution, the convents no longer existed in France and were scarcely known. The explanation satisfied, while the angels in heaven were surely smiling at her who was truly their little sister.

Helen was then ten; physically she was of the Spanish type; the vivacity of her regular, but very expressive features, her black and gleaming eyes at times flashing like lightning and at other times penetrating to the soul of those to whom she might be speaking, her dark brown hair, curly and frequently rebellious, combined to give her countenance a character all its own and an undefinable charm.

Like a lily of the valley she was growing up offering to God her innocence and guarding for Him alone the treasures of her soul; the divine Sun was shining upon her and embracing this tender flower, which He willed to transplant into the garden of His love.

CHAPTER II.

SEEDS OF VOCATION

I have despised the kingdom of the world, and all earthly glory, for the love of my Lord Jesus Christ, Whom I have seen, Whom I have loved, in Whom I have believed, and Whom I have preferred.—Roman Breviary.

THERE is no day in the life of a child of quite so much importance as the day of First Communion. With a full appreciation of this fact, the parents and elder sisters of Helen were most assiduous in preparing her to receive our Blessed Lord. Martina, an angelic soul, and nine years the senior of Helen, was particularly desirous that nothing should be lacking in the preparation and it was a distinct joy for her to instill into the innocent heart of her little sister the affecting lessons inspired in pious souls by thoughts on the Real Presence of our Lord in the Sacrament of His love.

The Life of St. Theresa was Helen's spiritual reading at this time, and the book was creating in her soul beautiful visions of the goodness of God. Her aunt, believing such a work beyond her years, took it away and furnished a suitable substitute in the Life of St. Rose of Lima. This lovable little flower of Peru became the friend of Helen and in her admiration for the sanctity of this saint of the Western Continent, she felt that she dared not aspire to the same goodness and found herself "too imperfect to become a religious and above all a saint."

A charming incident, illustrative of the thoughts of her mind and the desires of her heart, occurred in the choice of a First Communion dress. With her mother, she had gone to the store to select the garment, and when an expensive cloth was shown them, she came close and said: "Mother, take this piece less beautiful, and let me dress some poor little girl with the difference in the price." The prudent parent granted the child's request and the merit of the sacrifice undoubtedly became for Helen a source of many a subsequent grace to assist her in enduring the more serious sacrifices of her later years.

In her examination in the Catechism, she displayed a knowledge of the truths of religion that could hardly be expected from a child of ten. To the question, "Are the three Theological Virtues eternal?" she gave an answer which would do credit to a Theologian. "Oh! Charity alone will endure forever; Faith will cease when we shall see God; Hope likewise, when we shall possess Him; but Charity will abide for eternity, for we shall always love God." As the day approached for her to receive our Lord, she redoubled her efforts and prayers and became more and more persuaded of the grandeur and sublimity of this greatest act of her young life. On May 31, 1850, ten days after her twelfth birthday, she received her Saviour in Holy Communion and her innocent soul felt so much at peace with God that she prayed Him then and there to take her to Himself in heaven, lest she might

become wicked in the course of a longer life on earth.

Though God poured forth upon her the treasures of His special graces on the day of her First Holy Communion, He was soon to permit the shadow of sorrow and sadness to be thrown over her childhood. In the October following her first reception of our Lord in the Blessed Sacrament, her cousin, Aurelia, four years older than Helen, and her nearest and dearest friend died after a brief illness. Martina had also contracted the same disease as Aurelia, and on December 21, 1850, was called to her reward. On her death-bed she had asked for a rose which she offered to Christ as she held the crucifix in her hand. In her last hours she sang, and before beginning her song, remarked, as if addressing some one from the unseen world: "You wish me to sing but I am going to die! To sing! It is sad to sing when I am about to depart from this life! But since you wish it I shall sing!" At the conclusion of the song she gave the rose to Jesus and its fragrance was a beautiful figure of the pure soul, which was going forth to the bosom of the Divine Spouse.

The loss of two dear children in such a brief space plunged the household into the deepest grief and Helen shared in the general sorrow which had come to her home. She turned herself more and more to God and would arise in the night to pray and to weep. "I found," she said, "the good God in looking at the heavens, almost the same as I found Him in a Church."

Her sister Louise had been married in August, 1850, and had gone to reside in Normandy. Four years later she also died. She had been the mother of three children, the first of whom had died in infancy.

It was at this epoch, that Helen was enrolled in the Children of Mary of the Sacred Heart, an act which required considerable courage on her part, since at that time the daughters of the nobility were not accustomed to join this Society. Subsequent events proved that her membership was a decided step towards the vocation to which God was leading her.

As a distraction from the grief with which the home was overwhelmed by the succession of deaths, it was arranged by her parents that she should visit Paris, in the hope that life in the Capital of France might divert her mind from the recent sorrows of Normandy and Brittany. There, her delicate conscience restrained her from attending the theatre or seeking vain amusements, lest these things should be a source of regret later on when she would give herself unreservedly to God.

In April, 1856, a retreat was held for the Children of Mary at Nantes. She was at this time in Normandy. Impelled more by the desire of seeing her beloved Brittany than with the idea of making a retreat, she obtained permission from her parents to go to the Convent of the Sacred Heart. The preacher of the occasion, Rev. Father Lavigne, of the Society of Jesus, appears to have spoken very directly to the

young ladies assembled, and in one of his conferences declared in a loud voice: "In this chapel there is one soul, whom God seeks, desires, claims. We are all going to pray for her during Benediction of the Blessed Sacrament." And Helen, without the shadow of a doubt said to herself: "You are this soul, and it is for you, they are going to pray. At Benediction I was sure, for everything said to me: 'It is you, whom Jesus desires.'"

"This conviction," she added, "came to me, though I was still a child, and more jolly than ever during this retreat. I was a source of distraction to the others. Nothing for God up to the last sermon. But when the last Benediction began, it seemed to me that something of the grace granted to St. Paul on the road to Damascus must have been given to me. After this grace I could no longer separate myself from the thought of His Beauty. Since then, I have never found the beautiful, the good, the sweet, except in God, and I have never given my heart to anyone but Him.

"During Benediction, this overpowering thought seemed to come to me from our Lord. 'I shall always love you more than you will love me'—and then the sight of His Beauty—My heart was so captivated, my soul so overwhelmed that I nearly swooned. My neighbor perceiving it, said: 'Are you sick?' 'No,' I answered, 'it is nothing.' But deep in my soul I felt that a kind of death had come to me. I requested permission from my mother to remain at the Sacred Heart

that evening and then I made a general confession.

"The next day Father Lavigne having learned my name brought me to the parlor. There he sounded my dispositions. I was inflamed with a desire to give myself, and to give myself again, to the Divine Love, and this was for me a real consolation. The Father said to me, to try me, I think; 'Fire of straw!' This expression struck me like a sword. I knew well that it was a serious fire which was consuming me. He then gave me two pictures. On one, which depicted the Annunciation, he wrote: 'I have announced Jesus to you. And may you grow up unto the fulness of Christ.' On the other, which was the entrance of a soul into heaven, he inscribed: 'The crown after the strife.' He went away, and I remained with Jesus like a real child, mad with love. I am sure that I received innumerable graces in prayer, but I knew nothing of the spiritual life. I drank immoderately from a fountain of incomparable waters. My daily life was changed. I arose early. I would not lose a moment, I fled from the world, I disdained useless reading, and alone, and without a guide, I gave myself up to prayer.

"Mother said: 'I am very glad that Helen has become, just what I wished, and does not think of becoming a religious.'

"As a matter of fact, there was no question in my mind concerning my vocation. The thought, 'What should you do for me, in return for what I have done for thee?' was ever in my mind. And

the religious life spread out before me. I was persuaded that the entire gift of myself was the only way to make a return to Him, who had given Himself to me.

"From that time on, the Beauty of God was appealing to my heart, just as a religious vocation was appealing to my desires as the only possible life for me."

After having endowed her with everything that nature and grace, the world and its treasures could give for happiness here below, God had placed in her soul the attraction of His Infinite love and the resolve to belong, henceforth, to Him alone.

With her vocation decided upon, there still remained the choice of the Congregation she might enter. Father Lavigne, considering that the active life of the Sisters of St. Vincent de Paul or of Our Lady of Good Help was not perfectly adapted to Helen, turned her thoughts to the contemplative Orders of the Church. The Poor Clares were not yet established at Nantes but there was a Carmelite Monastery in the place and she began to look forward to the day when she could consecrate herself to God as a daughter of St. Theresa.

In preparation for that event she began to lead a religious life at home. She prayed for two hours daily, made the Way of the Cross and multiplied her acts of mortification and self denial in honor of the Passion. On Fridays she slept upon the ground, fasted every day, spent a portion of the night of Thursday and Friday in

prayer, and employed against herself such discipline as she had read about in the lives of the saints. Her family soon perceived the change in her mode of life and an opposition to her vocation was developed amongst those who were dearest to her. She remained silent on the subject and offered to God the sacrifice and the sufferings entailed by the attitude of parents and relatives. She was aware that her father and mother had been informed by her Spiritual Director of the aspirations of their daughter, but in the family circle there had been no definite understanding on the matter of a vocation. Helen was most reluctant to bring to her mother the sufferings which would inevitably come at the separation, and time and again she tried to speak of it, but without success. Eventually, the subject was brought up between them, and it was suggested that she should live a religious life at home for the course of a year. Helen answered that she would not have the strength to follow a rule at home, nor would the mother have the determination to compel her to follow it. As a compromise the mother then besought her to enter an Order into which she might follow on the death of the father.

"Our interview on the subject," wrote the future Foundress, "was short and one of the saddest of our lives; we loved each other too much to speak long concerning something which was a source of mutual suffering.

"I left my mother and she was calm. I could not, however, dispel my anxiety and I wished to see what she was doing. She was no longer in her

own room but in my brother's, on her knees, weeping. I understood her great suffering,—poor mother! Death had already taken two daughters from her and now Jesus desired the third.

“I said nothing, but returned quietly to my room and kneeling before a crucifix, exclaimed: ‘O God, would that I alone might bear the sacrifice caused by my entrance into the convent!’

“My parents had promised Father Lavigne to bring me to Paris in January. When the time for my departure was near, I was suddenly startled with this announcement from a servant in the household, ‘Your mother is dead.’ She was not dead, but a serious attack had seized her, and I could not doubt but it was I who had caused the shock. She could not resign herself to the thought of the separation which was to come so soon. On my knees, in my grief, I cried to God: ‘No I cannot accept such a sorrow! No, my God, my Spouse, if my vocation brings death to my mother, it is too much!’ Throughout the day I prayed without ceasing. I took the calendar in order that I might not miss the name of any Saint, and grief stricken near her bed I made her listen to cries from my soul, rather than prayers, to those in heaven whom I never ceased to beseech. I remained that night near her. In the evening I placed the crucifix upon her bed, at the foot of which, I had cried out: ‘Would that I alone might bear the sacrifice caused by my entrance into the convent!’

“For eight days, until the Feast of the Holy Name, a Jesuit, Father Marquet, celebrated

mass at the Fort. On this Feast I said to Jesus in the chapel: 'O my good Master, Thou, Who hast said, whatever you ask the Father in My Name, He will give it you, give me my mother.' I returned to the room and Father Marquet, surmising that I was disputing her with God, said to me: 'Helen what are you doing? Resist no longer!' Later in the day, he brought me a statue of the Sacred Heart which gave rise in my soul to this thought, 'He is coming to take my mother from me.' In the evening instead of leaving my crucifix on the bed, I took it up and said: 'Take her away.' She died at three o'clock in the morning, and I passed the next seven years without speaking to anyone of this saddest bereavement of my life."

CHAPTER III.

ENTRANCE INTO CONVENT

O, how beautiful is the chaste generation with glory; for the memory thereof is immortal: because it is known both with God and with men.—Wisdom IV-I.

THE death of her mother immediately changed the plans of Helen as the management of the household fell to her lot. The idea of following a religious vocation at once had to be abandoned, and she realized it would be only at some indefinite date in the future, when she might attain this object of her desires. Her father was sick and there were two little nieces to be cared for. She grieved constantly over the loss of her mother and deprived of this fond parent began to call the Blessed Virgin with the sweet name of "Mother." God came in wonderful ways to help her as she prayed and suffered in silence. The poor and the sick were regularly visited and the heroic service she rendered, in particular to a little consumptive, almost endangered her own health. She emulated Saint Elizabeth of Hungary in her ministrations to the indigent and infirm, continued her mortifications and soon began to find a delight in humiliations suffered for the sake of Christ. Meanwhile the life of Saint Francis and the Fioretti were charming her soul with their lessons of humility and love of God.

There was now no question in her mind about her vocation. She had given up the idea sug-

gested by Father Lavigne of making a retreat in Paris with the Religious of the Cenacle. In the meantime the Poor Clares came to Nantes. They made their beginnings in a poverty worthy of their Seraphic Father and to the great surprise of Helen, one of her friends, who was on the eve of joining the Carmelites, said to her, "Enter the Poor Clares." In an interview with the Abbess of the convent at Nantes, she received a relic and a Life of St. Clare. She then wrote to Bishop Jaquemet of Nantes, a friend of the family, asking him to decide for her, what she ought to do. It was now a question of choosing between the Poor Clares and the Religious of the Sacred Heart, and a retreat was arranged for December 9, 1860. On the Eve of the Feast of the Immaculate Conception, she had visited the Bishop, who said to her: "My daughter kneel down." He then took a crucifix and holding it to her lips said: "My child, I have prayed very much; I do not know what God has in store for you; but this, I know well, that you must prepare yourself for much suffering, for great crosses await you." After this interview Helen went to pray at the grave of her mother, with the hope in her soul that it was her farewell to the world. The Bishop was never to see Helen again although he held her future in his hands, and knew the attractions which Franciscan poverty had for her. On the occasion of the next visit to his residence she did not find him but received a note which simply stated: "Go to the Poor Clares." She read the note with joy and her obedience was proportion-

ate to her desire to become one of the daughters of St. Clare.

It would seem that Almighty God desired the future Mother Mary of the Passion to bring to her Institute, not alone the experience of an active missionary life, but also the spirit of sacrifice, of poverty, of detachment and simplicity, which is so characteristic of the Franciscan Order in all its branches.

On the evening of the first Vespers of the Feast of our Lady of Loretto, 1860, Helen de Chappotin received her cross in the convent of the Poor Clares and heard the Mother Abbess speak a word on the virtue of Perseverance. It was her hope to live and die there as a saint and a happy saint. She felt a special delight in the religious life wherein everything exceeded her expectations. She did all to please God. At times as she looked at the birds of the air, she felt that she was now the true daughter of the Seraphic Saint, who called them his little brothers. Her departure from home was a sad blow to the family and at the grill of the convent there was made many a plea that she should return to the Chateau du Fort. The influence of the Bishop and the Jesuit Fathers was also solicited, in the hope of dissuading her from taking the habit as a sister of the Poor Clares.

In spite of this pressure brought to bear upon her she continued to follow the way of St. Francis and was not long in the convent before she received an extraordinary indication of God's special interest in her future.

"It was on January 23," she wrote, "at the hour for my spiritual reading and I had descended to the choir to find a book on obedience; I knelt down, and all at once, I heard this word clear and distinct, 'Are you willing to be crucified instead of the Holy Father?' I was so simple that I saw myself in a physical crucifixion with the nails and the cross, and a great dread came over me. I could only say, yes, and bowed my head; and then there came to me like a benediction, this word and this name: 'Mary Victim of Jesus and of Jesus Crucified.' The first part of the name was a consecration to my vocation and the second a prophecy of my future."

Soon after this experience, Helen became seriously ill and the sisters could not refuse the wishes of her family, that she should return to her home. It was their persuasion that the requirements of the religious life were beyond her strength, and they resolved to use every means to estrange her from the convent. During the whole year of 1861, she was in the state of convalescence and under a strict supervision, in order that she might not communicate either with the Bishop or the Poor Clares. She gradually took her accustomed place and assumed her regular duties in the midst of the family, but with the determination still strong within her to carry out the resolution of consecrating herself to our Lord.

In the Advent of 1862 and the Lent of 1863, a Discalced Carmelite, Father Alexis, preached at Nantes. To him Helen explained her situation and the state of her soul. With his character-

istic austerity he said to her: "You should be performing miracles after all God has done for you, and thus far you have done nothing." However, he authorized her to practice acts of penance and recommended that she should read the Life of St. Catherine of Siena. At the end of Lent the Carmelite left Nantes and Helen found another Director in the person of the Rev. Father George Petit of the Society of Jesus. He had been the first support of the Baroness d'Hooghworst in the foundation of the Society of Marie-Reparatrice. Like Father Alexis, he recognized the many graces God was granting to Helen, and occasionally spoke to her of this Congregation. Although her heart remained with St. Francis and his Order she wrote to the Fountress of the Society seeking admission. She did this out of obedience and for her humble and faithful soul this was the best assurance that she was doing the will of God.

"I wrote," said she, "to this unknown Superior everything which might be unfavorable to me, even my sins, and I concealed nothing, which might influence her to refuse me for her daughter." This was about March 1, and the last assurance she received from Father Petit was, that "Saint Joseph will arrange everything for you." A week later she learned he was seriously sick. On March 14, he was dead. The expected reply which the Superior General had addressed to Father Petit went to the Superior of the Jesuits who had consistently opposed her vocation. Helen called upon him and heard a recital

of the obstacles which, as she had foreseen, he might place in her way. Then all at once, the Superior changed his tone and told her he had received that very morning the answer she was expecting.

"I intended to burn it," he said, "but—this is strange—you come." Helen was accepted into the Congregation of Marie-Reparatrice, and went to Paris in the month of May, the Jesuit Superior no longer offering any objections. Her last act at the Chateau du Fort was to bend over the cradle of her little nephew, and experience the grief which the farewell to her dear Brittany and to all her own was causing her. The child in the cradle, she thought, would be to her a stranger and to leave her father under the circumstances appeared almost a mortal sin of egoism. On the eve of her departure, he said: "My daughter there is yet time." On the part of Helen, it required an extraordinary determination to reply: "I shall not change in the hour of darkness, the resolution I took in the hour of light, and which came to me through obedience." He accompanied her to the station and as the train departed she saw him standing on the platform, a lonely figure, stricken with grief, and more dejected than she had ever seen him in all her life.

Upon her entrance to the convent she was received by the Mother General with the greeting "You are the child whom I do not know, but whom I have long been expecting!" Having been admitted as a postulant she was sent im-

mediately to the Novitiate at Toulouse, and on the Feast of the Assumption received the habit and the name of Mary of the Passion. About this time Mother Mary of St. Joseph, Superior of the Mission of Madura, India, came to France, and during her stay in Toulouse, discovered in the fervent novice the qualities required in a missionary to the Far East. To Mary of the Passion the proposal was made by the Superior General of the Congregation to go to India and the invitation was accepted in the simple words, "Wherever you tell me to go, I shall go." In Paris the necessary preparations were made for the voyage, and on March 17, they departed for Marseilles. Before embarking at this port a last letter was received from the Superior General, indicative of the bond of Supernatural Love, in which God had joined two chosen souls. It read:

"In our separation, my child, we shall no longer be two, but three. Go, and repeat far away, that Jesus is love. Say it for yourself and for me. The dear Master will remind you of everything which my all too feeble voice can no longer transmit, and will bring back to me all you would wish me to know concerning the souls entrusted to you and concerning your own soul, for it is this, which is particularly dear to me and which Jesus has entrusted to me."

At Marseilles, Mother Mary of the Passion assisted at Mass in the Church of Notre Dame de la Garde and there before the altar of St. Charles took her private vows in anticipation of her religious profession which was to be made

later in India. She was leaving on the Feast of St. Joseph, 1865, the country of her father and her family to come into the land which God would show her. In memory of this day the Franciscan Missionaries of Mary are still accustomed on the eve of their departure from Marseilles for the foreign field, to ascend the hill of the Blessed Mother and recall near the same altar of St. Charles, the consecration to her vocation of the first fervent missionary of their Institute. Where their Mother and Foundress prayed and vowed herself to God for the extension of His Kingdom on earth, they also kneel devoutly and repeat from their hearts the words of the day of their profession, "I offer myself for the work of the missions."

CHAPTER IV.

MISSIONS IN INDIA

Thy name went abroad to the island far off, and Thou wast beloved in Thy peace.—Eccl. XLVII-17.

THE history of the church in India opens with the apostolic era. A well founded tradition asserts that St. Thomas the Apostle evangelized the country. He was sent, in the words of St. Ephraim, "to a land of dark people to clothe them in the white robes of Baptism. His grateful dawn dispelled India's painful darkness, and it was his mission to espouse India to the One-Begotten." St. Gregory of Tours, who lived in the sixth century, has described a church and monastery at Mylapore, beautifully adorned and of striking dimensions, wherein once rested the bones of St. Thomas. After a long interval, the remains were removed to the city of Edessa. The location of the first tomb of the Apostle in the Presidency of Madras adds credence to the belief in the existence of an ancient body, to whom the title of St. Thomas Christians has been given. By the side of the church of Mt. St. Thomas there is now a convent of the Franciscan Missionaries of Mary and nearby is the stone, upon which the blessed Apostle is said to have been pierced by the lances of the Brahmins. The spot retains the character of a shrine made sacred by the martyrdom of one of the original group of

the companions of our Lord in the days of His public ministry on earth.

The great St. Francis Xavier began his fruitful apostolate in India in 1542. In the beginning, he went through the streets of Goa ringing a bell and inviting the children to come and hear the Word of God. Later on he preached the Gospel to the pearl fishers of the Coromandel Coast with the desire of restoring Christianity to a place where it had flourished centuries before. At the time of his ministry there was hardly a vestige of the saving Gospel of Christ in Southern India through the lack of priests over a long period of years. His body is still enshrined in the Sanctuary of Goa, where he is venerated as the greatest apostle of the Church, since the very early days of Christianity.

From the fifteenth century, Portugal had played an important part in the colonization of India. While its power was predominant efforts at conversion were made chiefly by missionaries from that nation, but with the waning of its control the patronage which the country enjoyed from the Holy See, was necessarily modified. Concordats in 1857 and in 1886 established several Vicariates Apostolic in various parts of the Far East. In some sections a double jurisdiction was created and this was the situation in Madura, when Mother Mary of the Passion arrived at this mission, founded in the seventeenth century for the pearl fishers. War and persecution had led to its abandonment and it was only in 1837, that Pope Gregory XVI sent the Jesuit

Fathers to the place to begin anew the work of instruction and conversion. Ten years later the Sacred Propaganda raised Madura to a Vicariate Apostolic, and placed at its head, Bishop Canoz of the Society of Jesus, a man wholly devoted to the conversion of India. In 1865, the city was possessed of a beautiful mission with a splendid future. A convent of native sisters was in existence and the Society of Marie Reparatrice had been invited by the Jesuit Fathers to come to India and exercise a supervision over these religious. To this delicate task Mother Mary of the Passion was assigned almost as soon as she set foot in the Vicariate. The Society had three houses, one at Trichinopoly, the episcopal city in the district of the North, another at Tuticorin, and a third at Adeikalabouram, on the pearl fishery coast in the district of the South. Mother Mary of the Passion brought to her task a devotion and tact which soon gained for her an enthusiastic admiration and a genuine affection. Order and observance of the rule followed her in to the house at Trichinopoly and she was then transferred to Tuticorin. She was still a novice and in this place completed her novitiate in the months of the winter, and on the Feast of the Finding of the Holy Cross, May 3, 1866, made her profession.

“What do you wish to obtain from Jesus on this day?” This was the question asked by the father who had come for the canonical examination.

“Devotion to the Blessed Virgin,” was the reply. “Thus far I have lived on the Passion. As a privileged child of Mary, who has placed all my anniversaries in her month, I find that I have not had a sufficiently deep devotion to our Blessed Mother. I believe, God granted me as a special grace on the day of my profession that a love for the Immaculate Mother should be forever fixed in my heart.” On the morning of her profession, she was awakened by the noise of cannon, the means chosen by the good pearl fishers for the celebration of this great event in the life of the teacher of their children, and of a religious whom they had already learned to love.

Eight days later, she was named Mother Assistant at Tuticorin and performed all the duties of a Superior. Within two months she was called to Adeikalabouram, where she was entrusted with the same office. At the beginning of August she was recalled to the former convent as Superior. Here she undertook with humility and confidence the task which God had entrusted to her. She wished, above all else, to protect, to sustain and to develop in her community the practice of religious virtue as the source of missionary zeal. She inspired in all something of her deep love of God, and made her mission a center of fervor and fidelity to the rule. The convent, where the children and the women of the pearl fishers were instructed and guided, and the dispensary, where their sick were cared for and consoled, soon became popular institutions for

Christian and pagan alike. It was in this scene of her fruitful labors that she received a despatch from the Mother General designating her the Provincial of the three houses of Madura. She had been a religious but four years, was hardly thirty years of age, and of this appointment, she wrote: "I found myself so far away from everything, in India and so isolated! I felt myself a child, so little, for this responsibility! I began to cry like a real baby. I cannot express how much I suffered. Alas, I was about to descend into an abyss of grief."

One of her first acts as Provincial was to place the three houses under the protection of the Holy Family. Her interest in the missions and all who came to them, soon won for her the devoted loyalty of the pearl fishers by whom she was called "Passion Tayar." Under her prudent direction the works flourished and the blessing of God was visibly visited upon all her endeavors. Tuticorin presented a charming picture with its four congregations made up respectively, of the babies, the little girls, the young ladies and the women, who made their daily adoration before the Blessed Sacrament. The men came each night to Benediction. Adeikalabouram had been founded on the plan of the Reductions of Paraguay, where the Jesuit Fathers had once succeeded in setting up a Christian Republic for the benefit of the Indians to whom they brought the blessings of the Gospel. In the counterpart in India of this South American Mission there were five or six hundred inhabitants, and on certain



Nazareth Convent, Ootacamund, India



Orphans of Ootacamund

evenings more than three hundred of these would assist regularly at Benediction of the Blessed Sacrament. The settlement became an ideal Christian community where the Church and its ceremonies, the convent and its teaching, held the interest of all. The catechumens were carefully prepared, the women were assembled in societies, first communion instructions were followed with the deepest attention, retreats and preparation for the sacraments attracted the whole population, and the dispensaries which treated their ills were crowded daily by a host of grateful patients. There was the best of precedents for the ministrations to the body in order to reach the soul, since Christ had enjoined upon His Apostles, to heal the sick as well as to preach the Gospel. The statistics of the year 1874 show that more than ten thousand infirm were treated, the schools were multiplied, many retreats were given to the Indians, the religious prepared for the reception of the sacraments twenty-four thousand seven hundred and twelve persons, and there were distributed in three chapels, twenty-five thousand eight hundred and seventy-six communions.

A new foundation was then made in the mountains of Nilgherry in the Vicariate Apostolic of Coimbatore. It offered to the religious worn out by the heat of the plain an invigorating, cool retreat. Ootacamund came into being on the feast of the Immaculate Conception, 1874, and was placed in charge of Mother Mary of St. Veronica and Mother Mary of St. Theresa. It was a chapel and a room without a chair or other

article of furniture. Nevertheless, it was a delight to Mother Mary of the Passion and soon the Vicar Apostolic of Coimbatore, Bishop Bardou, in whose jurisdiction Ootacamund was located, came to the assistance of the little community in the hills. He enabled the nuns to acquire a bungalow and an adjoining garden. A boarding school and an orphanage were opened and soon won a degree of prosperity which brought joy to the hearts of the isolated missionaries.

It would seem that the impulse given to all these good works under the direction of the Mother Provincial might continue them indefinitely under the sun of India. But God, Whose ways are not our ways, and Whose thoughts are not our thoughts, had other plans for the future Foundress and in His own good time indicated the way she should go in order to promote His greater glory around the circumference of the globe. He permitted her withdrawal from Madura to introduce her to a work of wider scope in the foundation of a new Congregation for the glory of His Name. When she relinquished her grave responsibilities as Provincial of India, and her position as Superior at Ootacamund, she proceeded shortly after on a journey to Rome with feelings not unlike those, which St. Paul may have had on the way to Damascus, and with the assurance that there it would be told her what she was to do.

From her flourishing Mission and the devotional atmosphere of her convent chapel, she took

her departure in the month of November, 1876. "To live and die, humble and concealed, in a corner of the India I loved," was the desire in the heart of Mother Mary of the Passion. To live and labor for the extension of Christ's kingdom and to be, by the grace of God, a Mother to a host of missionary daughters was evidently the desire of our Lord in regard to the Mother Foundress.

In her sorrowful departure from India, her faith directed her thoughts to the Vicar of Christ in the Eternal City. To safeguard the religious life of herself and companions she decided to go to Rome and lay her cause at the feet of Pope Pius IX of whose paternal interest she felt certain. November 21, 1876, she descended the mountain of Ooty, that dear Nazareth, which she was never to see again. Before beginning her journey she said to her community: "My dear children, I have the hope that we shall all see one another again; but grouped around me, as you are today, no! That is finished for this world! It will be only in another world." With these words she bade farewell to her dear mission, and to the works in which she had employed every resource of her superior intelligence, her rare tact in meeting difficulties and her boundless charity for all with whom she was associated. With Mother Mary of the Immaculate Heart, Mother Mary of St. John and Mother Mary of the Holy Angels as her companions, she set out. When the carriage was bearing them away, a poor Indian, Julienne, formerly a pagan of the shepherd caste

and now a convert, burst into tears. She had vowed to her "Tayaree," an attachment, which time and trial never diminished. For a long distance she followed the carriage until she fell exhausted by the roadside. With outstretched arms she called to her Mother to return, and the last figure which Mother Mary of the Passion saw in her dear Ootacamund was this poor Indian whose heart and whose tears followed her through life, and whose imploring gesture was a compelling appeal to return in her daughters to the scenes of the first decade of her blessed missionary ministrations to the pagan myriads of the East.

CHAPTER V.

FOUNDATION OF INSTITUTE

I have taken thee from the ends of the earth, and from the remote parts thereof have called thee, and said to thee: Thou art my servant, I have chosen thee, and have not cast thee away. Fear not, for I am with thee: turn not aside, for I am thy God: I have strengthened thee, and have helped thee, and the right hand of my just one hath upheld thee.—Isaias, XLI-9-10.

TOWARDS the close of the year 1876 Mother Mary of the Passion arrived in Rome. She had long been desirous of visiting the city of the Popes and of having the privilege of an audience with the Vicar of Jesus Christ, in the person of His Holiness, Pope Pius IX. He was the reigning Pontiff at that earlier day when, full of faith and zeal, she had left the shores of her beloved France for the far away missions of India. During the period of her absence from Europe, the Eternal City had been the scene of events of the most profound significance to the church and the world. The Vatican Council had been held and the dogma of Papal Infallibility had been defined. The momentous strife over the temporal sovereignty of the Popes had gone through a stage in which the patrimony of St. Peter had been plundered and the Papal States as such were no longer in existence. The Holy Father had become the Prisoner of the Vatican and all Italy presented as the aftermath of the revolution a wide and fertile field for the exercise of Christian Charity. What

she witnessed upon her arrival in Rome prompted Mother Mary of the Passion to write: "The vocation of Benedict Labre attracted me more than ever, and it seemed that what had passed, left me now free to follow it. I was greatly tempted to disappear and to flee my cross. One thing restrained me; my daughters! Face to face with Jesus, I found myself free, but face to face with these poor souls, I did not feel this same freedom. I cannot say what prayers arose from my soul, but one of the first consoling lights which I received, came while praying in the chapel of our Lady of Peace, at the sight of the dove bearing the olive branch. This light was not misleading."

There were in Rome at the time the two sons of Mother Mary of the Immaculate Heart, Paul and Albert de Guigné. The mother had embraced the religious life upon the death of her husband. Her elder son, who had been a pontifical zouave, easily obtained an audience with Pius IX for December 30, to present to His Holiness the case of the former missionaries to India.

When he had explained to the Pope the status of the Religious of Ootacamund and their ardent desire to persevere in their vocation, the Pope said: "Tell them I bless them. Go and see Cardinal Franchi, and say that I desire a conference with him on this matter."

On the Feast of the Epiphany, the Cardinal reported the answer of the Holy Father to Paul de Guigné and repeated it a few days later to

the Count and Countess d'Erceville. The Pope had decided upon the foundation of a new Institute under the name of Missionaries of Mary, approved the white habit and authorized the Religious to establish foundations in the Vicariate of Coimbatore and in any other diocese to which the Bishop might invite them. It is to this January 6, 1877, that the Institute goes back for the date of its foundation. A few days later, Mother Mary of the Passion visited the Pope with her three companions. In the emotion of her gratitude she could not restrain her tears, and as she prostrated herself and kissed the feet of Pius IX, he said to her, "Kiss not only my feet, but also my hand."

It was now necessary to consider an establishment where souls whom God would call to this missionary vocation, might be prepared for their work. Accordingly, the Mother Foundress went to Bordeaux, where she had some hope of making a foundation, but this first attempt to establish a house in Europe was not successful. Upon her departure a good curé gave her encouragement in these words: "Do not be discouraged; your Institute will be like an oak, a long time in taking root, but it will become eventually a great tree which will see the centuries go by, will extend afar its branches and cover the earth."

From Bordeaux the Foundress went to Paris where she was received by the Countess d'Erceville. Bishop Bardou had sent from India letters of recommendation for the Bishops who

might be willing to receive her into their dioceses. An offer was soon made for an installation at St. Briec. The proposal appeared reasonable and Mother Mary of the Passion left Paris with Mother Mary of St. John. Trusting in Providence and having only a "louis d'or" for all their riches, they went direct to Bishop David. He was the protector and father whom God had prepared for the nascent Institute and for the rest of his life his devotion to the Missionaries of Mary was continued and loyal. On their first interview he said to the Foundress when he had heard her frank explanations: "You bear your recommendation on your countenance; find a house and install yourself." On April 5, she and her companion were established in a small dwelling which recalled to them the stable of Bethlehem, and where they immediately received an evidence of the interest of the Bishop in the form of a permission to keep the Blessed Sacrament in the chapel. It would seem that the Lord desired to show them that He was to be the sole riches of this missionary family, which the great patriarch of Assisi was soon to enroll in his army of Poverty.

On April 6, as her autobiography states, "We built a temporary altar in the parlor. Mass was celebrated there the next day; some pious ladies assisted, and then Mary of St. John and myself remained alone with the Good Master."

"I can hardly say how sweet and strange this hour was to me. This house, which had not even furniture, this town, where we knew no one, and

Jesus, present there for the two of us, poor little souls! I can never forget the joy I felt in praying near this tabernacle, nor the happiness I experienced in bringing Him a few flowers. The night also found us alone with Him. The next day we had Benediction of the Blessed Sacrament.

"Some days later a vocation came. Mother Mary of the Holy Angels also arrived and my brother began to send me the money which I had inherited. Bethlehem became Nazareth. We were always poor but still we had what was necessary. We arranged a chapel which was quite pretty, and we worked with all our heart to have it finished for the first day of the month of Mary.

"I must recall here a beautiful favor from St. Joseph. We were very desirous of having candle-sticks and a cross for the altar. Several were brought to us to choose from: one hundred francs! This was the price of the cheapest. In our extreme poverty, we decided it was too much and that we should have to abandon the thought of possessing these ornaments, unless St. Joseph performed a miracle. But we wanted the miracle before the first of May.

"We had placed the desired articles in a basket which was reposing in a corner of my room. Every time we passed it we asked for the miracle. I remember that I wrote in our journal each evening, that the basket, candle-sticks and St. Joseph would not budge. This lasted until April 30. We had to decorate the altar for

Mass for the following day. Our hearts were heavy; we had prayed so much to St. Joseph.

"Finally we consummated the sacrifice by entrusting the basket to a messenger and requesting him to report the return to the merchant. He went away. God was only awaiting this, and wished to try our faith to the end. The messenger was about half way on his journey when I heard the voice of the postman saying, 'Madame de Chappotin must sign this herself.' I had a hope. It was just the sum desired! A lady who, neither before nor since, has given me any money had sent me exactly one hundred francs."

With these smiles of Heaven, there was mingled nevertheless the bitterness of the Cross. It was only at the cost of sacrifice that this foundation in Brittany was achieved. The news from India announced the death of two sisters at Ootacamund. One, a young novice, was taken away by the cholera on the very day when Mary of the Passion entered Saint Brieuc; on the date when the Bishop had authorized the foundation, Sister Mary of the Holy Family, a dear child whose devotion to the Mother knew no limits had also died.

"The foundation had to be made in Heaven as well as on earth," sorrowfully wrote Mother Mary of the Passion. "Two of us came to Saint Brieuc; two also went to Heaven. It was they, rather than we, who made this foundation but my poor heart has paid dearly for Saint Brieuc."

It has been the history of the Institute that its growth has always been accompanied by

crosses. Every stage of its progress and each new foundation have been paid for by some kind of a holocaust or by lives dear and precious in the sight of God.

In India at this time Bishop Bardou had approved the plan of the Congregation and had sent to Mother Mary of the Passion her nomination for Superior General. The election was held on April 25, 1877, in a regular chapter at Ootacamund.

Meanwhile the little house in the Rue des Merles at Saint Brieuc had become too small and a change was made to a temporary convent in the Rue de la Corderie. On the feast of St. Anne the first two postulants took the habit and it was a joyous feast day for the little community.

During the year 1878 several vocations came, and it became necessary to think of a permanent establishment. The Superior General was engaged in the training of her subjects, in prayer and labor, and had no thought of the wide future and the fruitful harvest with which God was to bless her undertaking. With a religious life assured for herself and her companions, with the consolation of kneeling before the Blessed Sacrament exposed daily in the humble chapel and with the coming of sufficient number of vocations to ensure the maintenance of the works at Coimbatore, she was content and did not hope for more. After her long trials she thanked God for this humble and hidden way.

One of the first novices received at Saint Brieuc suddenly became very sick. Mother

Mary of the Passion cared for her with maternal tenderness and to console her spent the last night by her bedside. She looked with sorrow upon this young life which was ebbing away, and confided in a low voice her feelings to the Sister Infirmarian. "Is not our Saviour a little hard on me? He gives me work to do and takes away my daughters!" The sick sister then, as if coming out of a sleep, opened her eyes, fixed them upon this Mother whom she loved, and with a voice full of authority, said: "Oh, don't say that. Our Saviour loves you very much." Then turning to her crucifix, the little novice pronounced this act of love, so fervent, so beautiful, that tears came to the eyes of those, who heard it: "I was only poor in spirit, my Jesus, I had nothing, but at least, all that I had, I have given to You!" This last testament of love from the dying novice was a sweet consolation to the Mother Foundress in her sad bereavement.

In the month of April, 1880, Bishop David was preparing to go to Rome and expressed the desire that Mother Mary of the Passion should accompany him to the Eternal City. It was not without regret that she left her life of retreat, of silence and prayer, but she could not oppose the wishes of the saintly Bishop of Saint Brieuc.

Speaking of the journey Mother Mary wrote: "I determined to seek courage at Loretto. I prayed at Genoa, near the tomb of Saint Catherine; then I went to Bologna and viewed the body of Saint Catherine of that city and the tomb of Saint Dominic.

“But it was at Assisi, near my Seraphic Father, that I was most affected. I arrived there in the evening and the following morning, received Holy Communion in the crypt at his tomb. At any cost I would go to Saint Damian’s and in the spirit of poverty, I arrived there on foot, at noon day; rarely, have I been so fatigued. It seems to me that this penitential pilgrimage to Saint Damian’s brought me many graces.

“At St. Mary of the Angels the little chapel and the rose bush held me captive. Dear Assisi! I cannot describe the attraction which your walls, the surrounding country, everything had for me. Not a spot in Italy charmed me so much, and now I know it was the shadow of the seraphic saint which was following me.

“From here I went to Rome. Cardinal Simeoni, Prefect of the Propaganda, welcomed me and re-established relations between India and Saint Brieuc which were in danger of being suspended. I hear him now saying, ‘Your affair is settled.’

“Bishop David was so satisfied with this happy outcome that he brought me to the Vatican for an audience. We entered even though we had no tickets; two days later, we assisted at the Mass of Pope Leo XIII and heard a little word of encouragement from him for our future missionary undertakings. He granted a plenary indulgence for the missionaries on the day when they should set out for the missions. We left Rome very happy.”

CHAPTER VI.

THE CHATELETS

It is my conviction that this Institute will produce great fruit for the glory of God and the salvation of souls.—Bishop David.

UPON the return to Brittany Mother Mary of the Passion was persuaded that a Novitiate situated in the country would have many advantages over one in the city. She believed the novices would find in the former not only greater peace and solitude but also more opportunities for physical exercise which would redound to the benefit of their health; accordingly, she sought an estate in the neighborhood of Saint Briec. The Chatelets was an old summer residence of the Bishops which had been confiscated at the time of the Revolution and had then been abandoned. It was now to be put up for sale and seemed a desirable spot for a Novitiate. Bishop David approached the Count d'Erceville and said to him: "Give the Chatelets to the Missionaries of Mary, and I'll have the same gratitude to you as if you bought the place for me." The Count acceded to the request and purchased the place at auction. This was truly a gift from Heaven and since 1880, has remained a nursery for missionaries who have gone forth from its portals to the uttermost parts of the earth. The first Mass was celebrated there at the end of September, 1880, and to meet the expenditures

incident to the installation, the missionaries, authorized by Bishop David, began to collect.

"This permission was my feast-day present," said Mother Mary of the Passion. "I always had the idea that our Saviour desired us to be children of St. Francis in our poverty and it seemed to me, should I obtain the privilege of living by soliciting alms I never need fear want."

Not long after the installation at the Chatelets there arose several questions which demanded the presence of the Mother Foundress in Rome. The departure from Madura and the matter of dowries in relation to the Society of Marie-Reparatrice required attention, and so in 1882, she decided upon the journey. "I wished," said she, "to go to the bottom of things, as I did not desire to call souls to a religious life and which life might lack the necessary assurances." She carried a recommendation to the Very Reverend Father General of the Friars Minor, and this was to be the first link in the chain which was to bind the Missionaries of Mary to St. Francis. Father Charmetant, a friend of the d'Erceville family also gave assurance of the benevolent interest of Cardinal Lavigerie.

The departure from Saint Brieuc and Bishop David was especially affecting as this true friend of her Institute was in declining health; before Mother Mary of the Passion should set foot again in her beloved Brittany he would have passed from this life. The Institute, up to this time had been under his protection but it was soon to find itself under the protection of a

higher authority, that even of the Vicar of Jesus Christ. June 19, 1882, Mother Mary of the Passion with Mother Mary of the Holy Ghost and Mother Mary of St. Veronica arrived in Rome. They repaired to the Ara Coeli with the letter addressed to the Very Reverend Father General. The sisters understood no Italian and the good Fra. Filomeno from Bologna, who met them at the door, spoke no French. He thought to make himself understood by raising his voice and repeating with patience and charity, "Padre Generale non é qui, Padre Generale in Bosnia, Father General is not here, Father General is in Bosnia."

"We learned," wrote Mother Mary, "that there was little hope of meeting the Minister General, and we showed another letter for the Very Reverend Father Bruno, Provincial General of the Capuchins, who, we thought, dwelt at the Ara Coeli. We read, while holding the letter in our hands, 'Padre Bruno.' 'Padre Bruno,' repeated Fra. Filomeno, 'Non é qui,' and then surmising that we wished to go to confession, added triumphantly as if he had discovered the solution of all the problem, 'Father Raphael is here who hears the confessions of French Religious.'"

Upon returning the next day to the Ara Coeli they met the Very Reverend Father Raphael d'Aurillac who for twenty-two years to come was to be the Spiritual Director of Mother Mary of the Passion, and the medium through which the Very Reverend Father Bernardine de Porto-



Original Novitiate of the Chatelets



Group of Novices at the Chatelets

gruaro, Minister General, would support and guide the Institute of the Franciscan Missionaries of Mary. As soon as the actual status of the nuns had been explained to Father Raphael, he asked, if their Constitutions has been approved.

"I replied frankly," wrote the Mother Foundress, "they are scarcely drafted. It seems to me, in the difficulties in which we find ourselves that it will be almost impossible to write our Constitutions. I cannot put them on paper although I understand them very well and carry them in my heart.

"Father Raphael returning to the question said to me with a calmness which I cannot yet explain, 'Very well! Go to work, and in three days this work should be done.' My daughters had frequently asked me to write our Constitutions. We had our customs well regulated and solidly established and that was all. But after having heard Father Raphael, I knelt down before the altar of the Ara Coeli and my conscience reproved me for not having obeyed the requests of my daughters.

"That evening in the Coliseum seated on one of the stones of the amphitheatre and under the protection of so many glorious martyrs and virgins, I began to write the rule for a future phalanx of missionary virgins.

"Divine Providence had chosen the place well. Its benediction was upon my good will; the evening of the third day Father Raphael had our

Constitutions in his hands. They have been little modified since.

"Soon afterwards we requested authorization for a foundation at Rome. Truly these first hours in the Eternal City were like a divine vision; everything reassured us; everything was a consolation. God was giving strength to His poor servants; the storm was not far away." Bishop David, learning on his death bed of these first happy results, blessed Heaven and with all his paternal interest in the future of the Institute wrote a last line to Mother Mary of the Passion, a beautiful testimony of the protecting care and solicitude of the venerable Prelate even then in the shadow of death. The letter is as follows:

July 8, 1882.

"The happy news from Rome confirmed by your letter today has been for me in the midst of incessant suffering a source of real joy. All my efforts have been directed to the results of this day when the light should appear complete and full.

"Have I not often told you in your hours of trial that God was with you and that you must await His Divine Providence? He was manifestly with you when He led you so unexpectedly to my diocese and permitted me to see your work that I might bear favorable testimony to its character. Hardly six years ago you came, three in number, without resources, without shelter, and without knowing whether or not the next day would see you retracing your steps. You lived in seclusion and silence, praying to God and

helping souls. Unjust prejudices and even attacks were not lacking. And, nevertheless, to-day a large family surrounds you and you have a most magnificent home for training your numerous young novices in patient tasks for the glory of God.

"The protection of the Sacred Congregation of the Propaganda which opens to you its arms is the assurance for the future. For me it will be a great consolation to see our dear Institute of the Missionaries of Mary sheltered from the uncertainty and anxiety which would impair its usefulness even though they might not destroy its life.

"I should wish, my dear daughter, to assist you more than ever and recommend you again to those who have your destiny in their hands; my strength, however, is not equal to my desire, and I can no longer write at length.

"In any case all in Rome to whom I have spoken about you know how much the Bishop of Saint Briec loves his Missionary daughters, and how sincerely he esteems the spirit which animates them, their love and peace and charity and their devoted zeal for the salvation of souls. With all my heart I bless you."

To this paternal letter the kindly Bishop could add another to the Cardinal Prefect of the Propaganda entrusting the little Institute to the care of the Holy See. It was as follows:

"Your Eminence:

"Regretting my inability, on account of illness to assist more effectively the Reverend

Mother Mary of the Passion and her two companions, I desire, at least, to inform Your Eminence, that I have been witness during the past six years to the work of the Religious, the Missionaries of Mary, and each day has increased the esteem and paternal solicitude I have for them. They have already received numerous subjects, of whom several are now on the missions. Their Novitiate is situated a league from my episcopal city and satisfies all the conditions necessary for a new foundation. It is my conviction that this Institute will produce great fruit for the glory of God and the salvation of souls, should there come to it, what I desire and beg of Your Eminence, namely, the approbation of the Constitutions which the Institute of the Missionaries of Mary is just now petitioning from the Sacred Congregation of the Propaganda."

On July 27, the Mother Foundress learned that the Sacred Propaganda had authorized the establishment of a house in Rome. The decision was sent by telegraph to the venerable Bishop of Saint Briec and was the last piece of news received before closing his eyes in death. It was his great consolation in his last moments to know that his daughters, the Missionaries of Mary, had been taken under the protection of the Roman Congregation. The decree for the foundation was signed on August 4, 1882, by Cardinal Monaco La Valletta, the Vicar General of His Holiness, and Mother Mary of the Passion immediately promised her patroness, St. Helen, to give her name to the new convent should it be

opened for the day of her Feast. Arrangements were begun on the Feast of St. Lawrence, August 10, and on the Feast of St. Helen, the first Mass was celebrated in the house in the Via Ferruccio. Father Raphael was appointed Confessor for the community and on the evening of the same August 18, St. Helen's received its first choir postulant in the person of Anne de Geslin. With her there came five Religious, and community life began in accordance with the ardent desire of Mother Mary of the Passion.

CHAPTER VII.

FRANCISCAN ADOPTION

Gyve me Thy grace, good God
To sette the world at naughte
To be joyful of the tribulaciouns;
To walke the narrow way that leadeth to life;
To bere the cross with Christ,
To have the last things in remembrance.

Prayer of Blessed Thomas More.

FROM the beginning of the Institute Mother Mary of the Passion found herself without having sought it, at the head of a religious Congregation. She desired in her humility to support its weakness by placing it under the protection of one of the great Religious Orders which have given so many saints to the Church, and which assiduously guard their treasured traditions in the midst of the varying vicissitudes of the centuries. In Rome she understood better than ever that the Franciscan life was her way and the way for her Institute. An audience on September 6, 1882, with Pope Leo XIII brought her the happiness of placing before His Holiness the book of her Constitutions. The Sovereign Pontiff inquired about the foundation in Rome and then said to her, "I trust that everything will be as you wish."

The Very Reverend Father General Bernardine of Portogruaro returned to Rome on September 26, and immediately sought from Father Raphael information concerning the new com-

munity which had just been established in the Eternal City. Mother Mary of the Passion had presented a three-fold request to this Successor of St. Francis. First, the entrance into the Third Order Regular on the day of the centenary of St. Francis; second, the favor of Franciscan direction, namely that of the Very Reverend Father General through Father Raphael; third, the authorization to take in the Third Order the name of Mary Victim of Jesus Crucified, which she once heard in the depths of her soul as she was praying in the Choir of the Poor Clares at Nantes and which twenty-one years of trial had engraved on her heart. The petition was granted, and in her gratitude, Mother Mary of the Passion wrote to Father Bernardine:

“Very Reverend Father:

“St. Francis has willed to show again his predilection for poverty, in inspiring you, dear Father, to grant to the missionary children of the Most Holy Virgin a favor ardently desired, namely to become a part of the Seraphic Family. We are the last and the least, but the grain of mustard seed becomes in time a great tree, and I trust that the new daughters, whom the centenary of St. Francis have brought to you, may be followed by a countless multitude.

“Leaving this care to Divine Providence, which, I am firmly persuaded, will never disappoint our trust, I express to you our gratitude for this favor, and for all those, which we have received from the Ara Coeli. In return, it is

sweet for me to promise you the obedience and devotion of a child."

Early in the morning of October 4, Mother Mary of the Passion and Mother Mary of St. Veronica were received into the Third Order by Father Raphael in the chapel of the Santo Bambino. At the conclusion of the ceremony Very Rev. Father Bernardine gave them his blessing. The Mother Foundress then said to him: "Very Reverend Father, receive in me all your children, all the Missionaries of Mary present and to come; bless them, adopt them, I pray you." And he, extending his mantle as if he desired her to understand that a great number would find shelter there, replied, "Yes, my daughter, I adopt you, and all your children, present and to come; in the name of St. Francis I receive you for his daughters, and may you be blessed." The daughters of Mary who had come from India were to be, henceforth and forever, the daughters of St. Francis.

On the evening of this day so full of happy events, the Mother Foundress wrote in the following glowing terms:

"It has been a beautiful day. But do not think it has had only roses. I am a true soul of Purgatory. I am dying of love. I see God, perhaps more clearly than some others, and I cannot fly to Him Who awaits me and Who calls me. Beautiful day! It has passed but there remains to me the name of Mary Victim of Jesus Crucified and daughter of St. Francis."

She then wrote to the Holy Father at the suggestion of the Very Reverend Father Bernardine: "For twenty-one years," she said, "the spirit of St. Francis has attracted me. As Superior of our young Institute I wish to protect it from contact with the world and to pervade it with the spirit of charity, of poverty and gospel simplicity, by constituting all its members Tertiaries of the Seraphic Order." Pope Leo XIII graciously granted this request and sent this additional word of encouragement and commendation to the Minister General of the Friars Minor: "Good, nothing could be better. I am satisfied, and I bless them all. Tell the Mother Superior there is no need for an answer."

After having transmitted the message and the blessing of the Holy Father to Mother Mary of the Passion, the Very Reverend Father Bernardine asked her to give him in writing, a clear and candid explanation of the circumstances which had led up to the foundation. This she did with a scrupulous sincerity and when the Father General had read it attentively and was returning the manuscript, he wrote upon it: "This is the truth and the truth must triumph."

On the feast day of St. Elizabeth, the patroness of the Third Order of St. Francis, the Mother Foundress addressed the subjoined circular letter to her daughters in religion: "Since the care of your souls was entrusted to me, I have always had in my heart the desire to protect you from the spirit of the world and to lead you to the spirit of the gospel. The world is daily depart-

ing more and more from this spirit, and so, it is my duty to place a barrier between you and earthly interests which these cannot cross. Ever since the Institute was entrusted to me, I have thought that this could be best achieved by having our work supported by one of the great Religious Orders of the Holy Church, the Order of the Seraphic Francis of Assisi.

“In addition to the Franciscan spirit of the Gospel which has attracted me, I perceive, also, the advantage of securing for the Institute numerous indulgences and far more than would be granted in the future to modern Congregations. I have never had the idea of taking from the Institute anything of its special work and character, nor do I intend a change in our Constitutions. Each of us by entering the Third Order of St. Francis, may participate in the spirit and spiritual treasures of this Order without departing in any way from the obligations of the Missionary of Mary and without modifying in any respect the distinctive features of the Institute. However I have delayed too long in making this known to you.

“As far as I am personally concerned, this intention goes back several years. It is now twenty-one years since our Lord deigned to show me the beauty of holy poverty and gospel simplicity so proper to St. Francis of Assisi.

“If I have delayed so long in choosing a religious family it is because I desired to learn more clearly the will of God.



Very Rev. Raphael Delarbre D'Aurillac, O.F.M.

"My decision was made when the Encyclical of His Holiness, Pope Leo XIII, invited the whole world, pastors and people, to enroll themselves among the followers of the poor man of Assisi in order that the world might find in his spirit of charity and detachment the regeneration it so sadly needs.

"I am sure, my children, that the word of His Holiness, joined to the invitation of your Mother, will find you pleased and well disposed. I cannot conclude without saying a word of the Very Reverend Father General of the Friars Minor. It was to him that I necessarily had recourse for our affiliation with the Third Order.

"The first occasion I had of kneeling before him was on October 4, the Feast of the Centenary of St. Francis of Assisi. As I approached him, I knew at once that he would be a Father to me, and one who would never fail me. In the presence of this true son of the Stigmatized of Alvernia one cannot but feel at ease. It is not the spirit of the age but the gospel spirit which I desire so much to see in you, and for this I prayed to Jesus, Mary and Joseph, and shall demand it also, for each of you, at the feet of St. Francis of Assisi."

This announcement was received with joy and had the authority of a definite decision. The reception into the Third Order took place on the Feast of the Immaculate Conception. Among those received was Anne de Geslin, Mother Mary of St. Helen who was to become a valiant and devoted support for Mother Mary

of the Passion in the trials which were so near at hand. Born of an ancient family of Brittany and distinguished by her talent, her virtue and her graces, she had spent two years at the Court of the Grand Duchess of Tuscany for whom she ever retained a deep affection. "God has granted me," said she, "the inestimable grace to understand that the hope of loving Him is worth more than all the joys of the world, even the sweet joys of a family, and to be the least of the little Missionaries of Mary is an honor far above all the grandeur of an earthly court." In the subsequent days of trial and suspense, the first novice in the convent of St. Helen had ample opportunity to show her splendid loyalty to her Superior and her Institute. Four cousins of Mother Mary of St. Helen joined her later on in the religious life. They pronounced their first vows together on August 2, 1886. These were Mary, Martha, Helen and Jeanne de Geslin and the last named, as Mother Mary of the Redemption, became the second Superior General of the Institute. Her own words addressed to her daughters in one of her letters well describe the life work of this most cherished daughter of Mother Mary of the Passion,—a life "filled with faithfulness to duty and a loving generosity in the accomplishment of God's will."

CHAPTER VIII.

SERIES OF CROSSES

She that is Heaven's Queen
Her title borrows,
For that she pitiful
Beareth our sorrows.
So thou, Regina mi,
Spes infirmorum
With all our grieving crowned
Mater dolorum.

Francis Thompson.

NO great results in any order have ever been achieved except through trial and sacrifice. The scriptural truth, that every man's work shall be tried as by fire has been verified from age to age. Our Saviour entered into glory by the way of the cross and the Institute of the Franciscan Missionaries of Mary would willingly follow His way. With the opening of the house of St. Helen and the permission from the Holy Father for the establishment of a Congregation, there was still to come one of the severest trials in the life of the Mother Foundress, and, perhaps, the supreme difficulty which her Society should ever be compelled to meet and surmount. In the retrospect of the years admiration may be lavished upon her, for her exceptional power of organization, her foresight and energy in the multiplication of convents, her clear appreciation of the modern need of missionary zeal, and well deserved tribute may be paid to all these remarkable qualities of this remarkable woman; but,

certainly, not the least of her titles to everlasting remembrance is to be found in the boundless charity, sublime patience and deep devotion to the Church of Christ, which were manifested in the epoch which began in the year 1882. Of this trial she could say later, "God gave me the grace to put upon no one, the responsibility for those difficulties, which are now so far distant. Our first mothers and myself had set out for the Missions, some fifteen and twenty years before. We had returned as strangers, even to the members of our families." She was not to remain a stranger for any long space in the Eternal City and when she received the sad news that the privileges granted to her little community at St. Helen were suspended, she found at that time in the Very Reverend Father Bernardine of Portogruaro one friend at least who would prove himself equal to a host, and who would be a strong support and trustworthy guide in the difficult days that had come upon her and her little flock.

On January 27, 1883, the Holy See deemed it prudent to recall what had been granted a few months before and a restriction was placed upon the house of St. Helen that the community should be limited to four religious and the number should not be increased. Her resignation as Superior was requested and communication with her daughters in India was forbidden. In face of this series of crosses, Father Bernardine could bring the assurance that such trials were the most convincing proof that Jesus willed her work.

"Suffering," he said, "is a mark, much more certain than all consolations; in these one may fear an illusion, but there can be no mistake in that which is signed with the Divine Seal of the Cross. Your suffering and your desolation are the blessing of your Institute. If the grain of wheat cast into the earth die, it then produces much fruit. You are this seed. You must not be surprised at any mortification or trial. The plant takes root in the death of the seed."

With submissive obedience, the Mother Foundress accepted every regulation made to her by proper authority throughout this saddest year of her life. She resigned her office and placed her sacrifice at the feet of the Blessed Virgin; she prayed the Queen of Heaven to guard her little group, now without a Superior in their midst and awaited in patience God's good time to find a way out of a veritable maze of difficulties. For her daughters it was a great embarrassment to see her leaving her accustomed place and as none would precede her she was obliged to shrink into a little corner of the chapel. The spot remained very dear for the rest of her life and even in death she was not separated from it as it is there that her precious remains were laid at rest. The humiliation of the Franciscan Missionaries could not shake the confidence of the Very Reverend Father Bernardine. He came to St. Helen's on the Feast of St. Joseph, and advised Mother Mary to place her General's ring, the badge of her office, at the feet of the Blessed Virgin. For nearly a year the Immacu-

late Mother of God gave her special protection to this little community. With the arrival of Easter Sunday Mother Mary of the Passion remarked: "The Alleluia of the little Missionaries is sad, but, nevertheless, Heaven may discover one consolation at least in our poor dwelling; there is a peace of agony, and it is here." Her complete resignation to the will of God inspired one of her daughters to say: "Our mother is so great, so strong, so supernatural and so sweet! I can never give expression to the sincere admiration and veneration which she inspires in me."

It appeared to Mother Mary of the Passion, that her crosses now gave her the right to ask for the name of Franciscan, and accordingly she wrote to the Father General of the Seraphic Order.

"By the Franciscan adoption the Institute will be preserved from the modern spirit which often lacks seriousness and gives no assurance for a future with the necessary stability. For me, the Institute was born twenty-one years ago at the feet of St. Francis when I, as a poor little child, offered myself as a victim for the Church. Who will dare say it is my work? The Institute must have the spirit of St. Francis to accomplish its mission."

In May, 1883, Cardinal Lavigerie came to Rome. The great Primate of Africa invited the Mother Foundress to establish a mother-house in Tunis. Her reply showed how much she appreciated the value of a foundation in the Eternal City. "Your Eminence," she answered,

"the house in Rome is worth more than I." Of the Cardinal, she stated: "A father could not be better, and a mother could not be sweeter." After the interview she gave this account to the Father General and Father Raphael: "Tunis, with a mother house and missionary works, all in their former glory, and all for the Church and France, which I love so much, and under the protection of this intelligent and chivalrous Cardinal, would be in very truth, at least for a part of my nature, ideal peace and happiness."

"But I have not had even a natural desire for such happiness. My father, St. Francis, my way of thorns, the blessedness of humiliation and calumny, the joys of poverty which I hope to obtain, the crosses of Mary Victim, all these seem to me to be the real happiness and I am rejoiced that Divine Love has enabled me to make the choice which I did. It is not I, who have given anything to Him, as much as it is Jesus, Who has given something to me. He has enabled me to find a joy in refusing honor, happiness and missionary works, in kissing the feet of the Crucified and the Stigmatized, and in calling Jesus, poor and humble, my spouse, and Francis, poor and a minor, my father."

The eminent Archbishop of Algiers cherished no resentment against the Foundress for her refusal to accept his invitation. He appreciated the fact that her courageous act was inspired by a sense of duty, and ever retained for her a very special affection and admiration. The subsequent foundation of St. Monica's near Carthage is the

evidence of his continued interest in the Missionaries of Mary.

In the midst of its difficulties the Community changed its abode. The religious left the house in the Via Ferruccio and established themselves in a neighboring street, the Via Giusti where they had purchased a little dwelling. This was opened as a convent on July 9, a date which was to become doubly memorable as seventeen years later on the same day of July, seven Franciscan Missionaries of Mary received the crown of Martyrdom at Tai-Yuen-Foo in the Shan-Si province of China.

After the opening of the new St. Helen's the Father General wrote an appropriate message to the Mother Foundress amid the poverty of this Roman foundation: "When our father, St. Francis, was brought before the Bishop of Assisi and disinherited by his father, he renounced not only his patrimony, but also despoiled himself of his garments and made himself in very truth the poor man of the Gospel; he then cried out with joy: 'Now I can truly say, Our Father Who art in Heaven.' Meditate on this thought of our Seraphic Father; enjoy it with him and beseech him to grant you more and more this treasure of poverty, to you and to yours. True poverty has always been the wealth, the strength and the life of Institutes. Jesus wills that you, also, should build on this foundation."

The love of poverty had long been a distinctive virtue of the Mother Foundress. "No more debts," she would say, "and daily bread. I ask



Chapel of St. Helen, Rome

no more." With the permission of her Director she made her own the heroic prayer of the Seraphic Patriarch and in union with him had thrown herself and her daughters into the arms of Divine Providence.

"O Jesus, show me as Thou hast shown to Thy servant, St. Francis, the charms of Thy dear poverty. Lord Jesus, Thou hast left the Choirs of Heaven and come to earth to espouse this Queen of virtues, to unite Thyself to her in an eternal love and to multiply through her all the children of perfection. She, in turn, attached herself so faithfully to Thee that she was near to serve Thee as soon as Thou wert in the Immaculate womb of Mary. She received Thee in the stable and crib at Bethlehem, followed Thee to Nazareth, and in Thy life on earth surrounded Thee with such privations, that Thou didst not have even a stone whereon to rest Thy head. She was present at Thy Passion when Thy disciples abandoned Thee. Thy sweet Mother was there but she could not ascend the cross with Thee. More favored, Poverty had this honor and it was there, more than in any other place, that she lavished upon Thee her attentions, and furnished Thee three nails to increase Thy suffering. Then, when Thou wert fainting from thirst, as an attentive spouse she was there, that Thou mightst not have one drop of water. It was in the embraces of this faithful spouse that Thou didst breathe Thy last and it was she who prepared for Thee the borrowed tomb and aromatic spices. Finally, in Thy Resurrection Thou didst leave

the shroud in the sepulchre and ascend into Heaven with holy Poverty. O, who would not love Lady Poverty. I ask this love of Thee as a privilege and treasure and beseech it for myself and all my daughters, O exceedingly poor Jesus, the better to imitate Thee here below, to possess Thee, and to love Thee in Heaven. Amen."

As the months passed without mitigating the trials of the Missionaries of Mary, the golden advice of Father Bernardine became more and more their rule: "It is our Lord, above all, Who should manage your affairs, and you must treat of them with Him." This sublime reliance upon our Saviour, brought peace of mind and a perfect resignation to His holy will. In her childhood a cousin had remarked, "If I were in prison, I should die of grief; but if Helen were there, I should not worry at all." "A prison," replied Helen, "to please me, should have a tabernacle, some books, and some work; if it had all these, I'd be willing to go there immediately."

At the beginning of the year 1884, Bishop Bouché came to Rome for his *ad limina* visit. He had succeeded to the See of St. Briec and was emulating his illustrious predecessor in his loyalty to the community of the Missionaries of Mary. As a former naval chaplain he had seen in his travels to the Far East the wonderful possibilities in the Institute for the good of the Church. In two audiences with Pope Leo XIII, on February 12 and 18, 1884, he explained to the Holy Father that the rumors which prompted the deposition of Mother Mary of the Passion

were unfounded and petitioned the Holy Father to examine the case anew. It was soon presented to a Consultor of the Holy Office and the examination continued throughout the month of March; at its conclusion the Holy Father restored the Superior to her daughters and provided for the future status of the Institute. Letters to Father Bernardine well expressed her gratitude to God and the Holy See for the termination of the months of suspense and anxiety. In one she wrote, "I said yesterday to the Blessed Virgin and to St. Francis that should I resume the office of Superior General, which I dread from every point of view with the sole exception of a mother's heart, I should be willing to do so for the sacrifice and love entailed in being a servant of the Lord and of all, and in endeavoring to be a model to my daughters. You may spare me less than ever, now that I am a Foundress and a Mother. The Mother gives life. The Foundress is the corner stone.

"It will ever be sweet to me to have given my daughters to St. Francis, and at the time when I had no more authority over them than that which came from their loyalty and affection. The Father General knows that this little flock belongs to St. Francis, and he can dispose of it for the greater glory of God."

On March 30, the Father General sent her his cord as a sign of definite admission into the Franciscan family and said: "I give you my poor cord; St. Francis will reward your faith and devotion and I, in his name, bless you and your

Institute and recommended myself to your prayers.”

Under the date of April 28, the Consultor of the Sacred Office wrote to the Assistant Mother Generals: “Alleluia, rejoice, your Mother has officially arisen. The Bishop of St. Brieuc should receive today the official notification if he has not already received the letter of the Propaganda. You may write and telegraph to India. Nothing further stands in the way of your Mother writing to her daughters.” Bishop Bouché also announced on the following day the justice of the decision: “Finally Rome has spoken! You have at length accomplished your purpose and I rejoice with you. By the fact of this high decision, the status of your Congregation is determined; your position will never be questioned in the future.”

The Father General who was in Florence when the official decision was given, exclaimed: “May the Lord be blessed. ‘Abstulit opprobrium ancillae suae. He has taken away the opprobrium of his handmaid.’ He has granted the joy of salvation to the Missionaries of Mary plunged in desolation.”

After the decision of the Holy See, the reelection of Mother Mary of the Passion was in order, and a Chapter was decided upon to be held in the Chatelets. Before leaving Rome for the Novitiate in Brittany, she visited Cardinal Parocchi who said to her and her companions, “Today is the first of May, and I believe that the Blessed Virgin has a mission with the Mis-

sionaries of Mary.” The comment of the Mother Foundress on the case is to be found in the simple declaration, “Those who have made me suffer, have earned thereby the greater right to my gratitude.”

CHAPTER IX.

A SECOND SPRING

How good a thing it is, to abandon one's self to God.
Very Rev. Father Raphael Delarbre d'Aurillac, O.F.M.

IT was almost two years since the Mother Foundress had departed from the Chatelets and the few novices struggling there with poverty and a thousand difficulties. During the time she was passing through her crucible of suffering the frail plant in Brittany was growing and Franciscan poverty had been a fruitful seed. Fifty novices welcomed her upon her return and with a deep feeling of gratitude, she contemplated the work which God had done in her little flock. "There are fifty novices here," she wrote, "and six professed sisters. The chapel filled with all these young religious clothed in white is very impressive. Many have charming voices and sing well. At last I can say in all truth: "O Lord, while I prayed and wept, You have made the desert bloom.'"

"We sang the Magnificat upon my arrival. A Canon came to preach, and spoke of the joy of my return and the extraordinary love my children bore me, saying that this beautiful work had come into being, while I prayed and wept before the Vatican."

Mother Mary of the Passion now turned her attention to the religious training of her young novices. At Rome she had struggled for the very

life of the Institute. With the family officially established and recognized it was necessary to give spiritual guidance to her zealous group. God had imparted to this Foundress a marvelous power of discernment, a fine sense of justice and rare accuracy of judgment. She united the strong firmness of an apostle with the tender affection of a mother and knew how to enkindle zeal in the souls of her children, to impress them profoundly with the particular vocation to which God had called them, and to direct their efforts towards the important matter of their personal sanctification. She taught by her example as well as by her word and at all times was a real joy and a source of great edification to the community. Despite poor health and many occupations, she was first at all the exercises in chapel and cheerfully shared in the humblest tasks of the house. Under her eyes order and regularity prevailed as if by themselves.

The difficulties which accompanied the beginnings and the unremitting toil incident to extraordinary development might well require all the energy of the Mother Foundress. But she understood how to devote herself to her work without interfering with the regularity of her religious life, of which she was a living model for her daughters. Her soul was in constant union with our Lord and from Him she derived the light and the strength to guide her Institute. She took the initiative in every custom which she desired to see definitely established and required nothing

from a novice which she had not previously done herself.

A Chapter was to be held at the Chatelets as a result of the recent proceedings in Rome. Delegates from India were to attend and the date had been fixed for July 26. It was opened under the Presidency of Bishop Bouché of Saint Briec. At the first session the election was held and Mother Mary of the Passion received all the votes except her own. She prostrated herself before the Bishop and accepted anew the ring of office which Bishop David had given on a previous occasion, the same ring which the most Holy Virgin had watched over in the day when it reposed at the foot of her statue in Rome. As soon as the news of the election came to the Very Reverend Father Raphael, he echoed the sentiments of the Father General and wrote: "With all my heart I bless the new Superior General. Thank the good God, not for your office but that your election made by the authority of the Holy See is the best evidence of your vindication. Oh, how good a thing it is to abandon one's self to God."

Referring at this time to her trial in Rome she could say that it had produced five good effects:

"First:—It has made me sorry for my sins;

Second:—It has given me a horror of evil;

Third:—It has detached me from creatures;

Fourth:—It has disposed me to do everything for the love of God; I have offered everything to Him;

Fifth:—It has given me a desire to suffer, to be a victim for the Church and souls.”

Then she added: “On the one hand, I dread the office, and on the other, it appears God loves me by permitting me to work for Him. I have received a real favor today. It is the foretaste of the graces of simplicity, of obedience and of humility, which our Saviour has granted. It seems I should be now more than ever the bambina of the Santo Bambino, the little child of Mary, of Joseph and of Francis.”

At the conclusion of the Chapter a pilgrimage was made to St. Anne d'Auray. Mother Mary of the Passion found there many a recollection of her well beloved Brittany. Her dear departed seemed to live again around her, and more than ever, she understood that the soul, which gives itself to God, is, in spite of the pain, more secure under His Hand than in any other shelter. Accompanied by Mother Mary of the Holy Angels, Mother Mary of St. Theresa and Mother Mary of St. John, she went to Lourdes to seek a cure. This she did through obedience. On her way she visited Nantes and was received by the family du Fort in the dear and beautiful home, where as Helen de Chappotin she had been brought up and where her saintly mother had died. She could not go through Nantes without calling upon the Abbess of the Poor Clares, to whom the postulant of a few months had remained very dear. Great was the happiness and surprise of the Abbess in finding her now at the head of a religious family and a devoted daughter of St.

Francis. "The Mother Abbess was very good," said Mother Mary of Passion, "she made me turn, and turn again, to see how I was dressed, just like a mother with a little girl. The habit pleased her very much. She desired to give us an alms in order to treat us as real Franciscans and this was done with such faith and charm that it made a deep impression on my soul."

Our Lady of Lourdes did not free the Foundress from the physical afflictions which she was bearing with exemplary patience and which led her to realize that a body weakened and a health undermined might still accomplish a work for God.

Scarcely had she returned to the Chatelets when she learned that the cholera had broken out in Italy. Her maternal anxiety did not permit her to remain far from this danger. September 21, she was in Rome. Three weeks later when the Sovereign Pontiff asked certain communities to assign some of their members to the care of those afflicted with the cholera, should the scourge, as he feared, reach the Eternal City, she and her daughters were eager to offer themselves for this mission of charity.

At the beginning of December she had begun a retreat to the community of St. Helen's and while coming down the staircase, fell and was thrown to the bottom of the steps. She thought she would die. The angels watched over her and although much bruised she continued her instructions with accustomed serenity and zeal. On December 8, the religious renewed their vows and

the Foundress issued this letter to the Institute:
“My dearly beloved daughters:

“Allow me to draw an inspiration from a great Saint and to address you on our Patronal Feast of the Immaculate Conception a few words prepared in the spirit of our Seraphic Father and written since the Chapter was held in the Chatelets. I, your poor mother and servant, beseech you to hear me, or rather to hear the voice of the Son of God, in Whose name I speak. Keep His commandments in your heart, and make it your special love to follow His counsels.

“Reflect that the Divine Master gives Himself to us as to His children; I beseech you then to return Him love and glory in the most Blessed Sacrament of the Eucharist which has reconciled heaven and earth. Every time you approach the Divine Banquet do so with pure heart and soul to make reparation for the kisses of Judas given Him in sacrilegious communions.

“Listen then, my daughters! If the Blessed Virgin Mary is justly honored because she carried Jesus in her virginal womb, and if we have so great a devotion for the tomb wherein the Saviour reposed for a few hours, what veneration should we have for priests, who consecrate Jesus, touch Him and place Him upon our lips. What respect for the tabernacle where Jesus reposes day and night, no longer dead, but living and glorious! O, my children, be holy, because Jesus your Host, Jesus your nourishment, is holy. This is your vocation. What a pity, if we, who are called to live in the Presence of so grand a King,

should permit ourselves to become unduly concerned with worldly interests.

“May the whole earth bow with holy reverence, may the heavens tremble with joy, when the Son of the Most High condescends to come to the altar to descend into the hands of the priest. My daughters, imitate your Eucharistic Model. I do not really know which should ravish our hearts the more and fill them with love, whether it is His incomparable grandeur, His ineffable goodness, or the humility of His condescension. We see all these extremes in the Sacred Host, wherein He dwells.

“Oh, be humble, my children, in presence of Humility itself. How our lives should be hidden like His, and breathe only love. Let us give ourselves unreservedly to Him since He has given Himself unreservedly to us. And what reservation can we make to His desires, since He has made none to ours?

“At this source of love, let us nourish our charity. Jesus is in many tabernacles but He dwells everywhere the same whatever may be the assemblage which venerates Him. Let us be full of charity in Europe as in the depths of Asia, loving all souls and above all the souls of our sisters. To the love of Jesus in the Blessed Sacrament, add, also, the love of Mary Immaculate. I bequeath my daughters this double love. St. Francis often said to his children when he was on earth, ‘Can we ever love Mary enough? Is it not through her that the Most High God has willed to become our brother?’ Our Seraphic

Father found in this thought the greatness of Mary, her privileges and her prerogatives, her love for us and the motives for our confidence.

“If Jesus is our brother, His Mother is also our Mother. Mother most powerful, Mother most amiable, and as amiable as powerful! Love, then, for our Mother in heaven! I cry this aloud to you, my dear daughters, and if you wish to prove your love to such a Mother, learn to imitate her. Then only will you deserve to be called her missionaries.

“Your Constitutions are being sent to you and from this time on, observe them in the letter and above all in the spirit.

“Apply yourselves to assist in the Divine worship and praises by your singing but consider rather the harmony of souls than the melody of voices. Let your voices be in accord with your soul and your soul in harmony with God. Increase each day in the spirit of faith and love; have a special devotion for the Word of God and Holy Scripture and for Jesus in the Blessed Sacrament. Follow His counsels and contribute what you can to have them followed by all the Institute. Your poor Mother is bound to give you these instructions at the same time as she gives you the Constitutions. Let all the Missionaries of Mary observe them fully and they will find therein the special way of their vocation and the light of sanctity. Finally, my daughters, may this Feast of Christmas, 1884, be for our Institute a real renewal which a holy Advent is preparing in us. On that blessed day let us pray to

obtain from the Divine Infant, Jesus, the increase of His reign in our souls and on earth glorious days for the Church, and in particular for the flocks of the pastors who have received us, namely at Rome, Coimbatore, St. Brieuc, and also, for this dear Franciscan Family, which has engrafted our humble Congregation on its old and ever sturdy trunk."

CHAPTER X.

NOTRE DAME de la GARDE

Beneath her protection you will not fear; she being your guide, you will not weary; if she be your propitious Star, you will arrive safely in the port, and experience for yourself the truth of the words, "And the virgin's name was Mary."—St. Bernard.

THE words of the Canticle of Canticles are not without a special application to the Institute of the Franciscan Missionaries of Mary for the spring of the year 1885. "For winter is now past, the rain is over and gone, the flowers have appeared in our land." The anxiety of the period of trial, through which the Mother Foundress and her associates had passed would be in the days to come a great lesson to her numerous children and a source of strength and inspiration for the Institute. Through tribulations it entered into glory, and it was only at the cost of sacrifice and suffering that the solid foundation was laid upon which has been built the splendid structure of the present. Assured of the protection of the Holy See, supported by the great Franciscan order, manifestly blessed by heaven in its missionary undertakings, and with a magnificent confidence in its future, it began in March of this year that wondrous development which has been continuous and solid ever since. Its growth has been nothing less than marvelous before the Church and the world. Truly, the Lord hath done this, and it is wonderful in our eyes. Marseilles, Carthage, China and Ceylon wel-

came in rapid succession the Missionaries of Mary, and in the life time of the Foundress their white habit could be seen on every continent of the globe. From the Novitiate in Brittany they spread to the uttermost parts of the earth, carrying with them the best traditions of the Franciscan Order and cherishing as a most priceless heritage the teachings and the principles, the faith and the devotion of their Foundress.

With the future of the house of St. Helen in Rome well assured, Mother Mary of the Passion directed her attention to Marseilles, the great seaport town in the south of France. This place had been for centuries the point of departure for thousands of missionaries setting forth to spread the gospel in pagan lands. The advantages of a house in such a city appealed to her and in the beginning of the month of March she left Rome for France. Before setting out from the Eternal City she called upon the Father General of the Franciscans whose words at the time constituted a prophetic description of the vocation of the Missionaries of Mary.

"I know," said he, "St. Francis wishes to extend the reign of Mary, and with Mary, the reign of Jesus through his new daughters. Your name, Missionaries of Mary, implies something more than children of Mary. There is the added idea, that you should be her apostles; imitate her and spread abroad the sweet names of Mary and Jesus, for Mary is what she is for the sake of Jesus and by Him. The glories and treasures of the Franciscan Order are the Immaculate Con-

ception and the Passion, Calvary and Jesus Crucified, of Whom St. Francis was always a most faithful follower."

"And your daughters," replied Mother Mary, "are the children of the century of the Immaculate Conception."

Upon arriving in Marseilles, she was welcomed by the Poor Clares. Bishop Robert extended a cordial reception and gave his authorization for the rental of a suitable house until such time as the opportunity for purchase would present itself. She had already decided upon the name for the new foundation. It was to be dedicated to St. Raphael, patron of travellers. A letter from Father Raphael lent much encouragement when he wrote: "The angels, like God Himself, prefer the heights, and I should not be surprised if St. Raphael would point out some hill for you not far from Notre Dame de la Garde." On the eve of the Feast of St. Joseph to whom she had made a triduum, the Mother Foundress saw a villa for rent on the elevation of rue Breteuil. The site appealed to her and that same evening she interviewed the owner and negotiations were begun.

The house was a modest structure, well built and situated on the slope of the hill of Notre Dame de la Garde in the midst of pines, oaks and elms. The view from the place was superb and its environs were especially attractive to Mother Mary of the Passion, as she admired the beautiful panorama of the great white city below, the chalky mountains in the distance, and the blue

sky against which in profile stood the statue of the Blessed Virgin de la Garde in a posture of maternal benediction. A more desirable spot could not be imagined and in less than a month the house of St. Raphael was the abode of the missionaries. Thither she summoned several of her daughters from Rome and the Chatelets, and while she assumed the task of presiding over the kitchen, the others were preparing the chapel under her supervision that the house might become a fitting dwelling place for the Presence of our Lord. On April 11, Father Raphael was unexpectedly passing through Marseilles. The next morning, which was Sunday, he celebrated the first mass and erected the Way of the Cross.

When the Mother Foundress spoke to him of her financial cares incurred by the purchase, he assured her she would have what was necessary, and that St. Raphael and Divine Providence would surely come to her aid. These were the only bankers upon whom the Missionaries could rely, and despite many anxieties they proved faithful to the trust.

At the beginning of the following June the Very Rev. Father Bernardine of Portogruaro arrived. He was received as the much beloved and deeply respected Grandfather of the Institute. After predicting that St. Raphael's would be a source of much good, but for the accomplishment of that good, much suffering would be necessary, he recalled the motto of St. Theresa, "Aut pati aut mori, either to suffer or to die."

He then reminded them that the love of suffering must be attained by the cross.

Mother Mary of St. Helen, who was there at the time gave this charming account of his first visit: "In the afternoon the community assembled in the garden with the Father General in their midst. The sun was shining down on the great pines, which overshadowed the streams. The rustic bridge, the honeysuckles, the jasmine, with oleanders and pomegranate trees, all combined to make a picturesque setting for the assemblage.

"Suddenly a white dove alighted on the edge of a basin and stretched forth its fine little head to drink; the water was too low and the poor bird was afraid. It hopped around the basin, seeking in vain for a spot where it might reach the water. Sister Mary of St. Romain then brought a dish and drew some water that the dove might allay its thirst.

"Upon this incident the Father General made this edifying comment: 'There is our image, my children. Our souls thirst. There are two thirsts; the thirst of nature, the thirst for pleasures, for riches, honors and enjoyment, and there is also the thirst for God. The larger basin represents the Divinity. The little dove has wings; it can fly, but the basin is too big, and the dove is afraid that it is not strong enough to fly down to the water without being drawn into it; but this good sister brings the smaller basin and from the same water the little bird is now joyously drinking. The good God acts in this way; the deep waters of His Divinity are beyond our reach. Then God

makes Himself little, and sends us His Word. The water contained in the Heart of Jesus is the water of Divinity. We can reach it there, and it is in this Heart, that we may drink joyously.' ”

At St. Raphael's, the Father General decided to visit the Novitiate in Brittany. Accompanied by Father Raphael he arrived there towards the close of June, and this particular visit is outstanding among the many sweet recollections of the Chatelets. By the community he was likened successively to St. Jerome explaining the Sacred Scriptures to Paula, Eustochium and their companions; to the sweet St. Francis de Sales teaching St. Jane Francis de Chantal and her daughters of the Visitation the way to love God, and to St. Francis of Assisi in his seraphic colloquies with St. Clare at St. Damian's.

On this occasion the Father General invested several novices with the habit and then, like a good Father, blessed in succession all the beings, animate and inanimate, on the place. He blessed in turn the birds and the lambs, the flowers and the fruits, the oxen and their yokes, and even the furniture of the house, saying over all, “Increase and multiply.” The day was called the day of Noe's Ark. All the community, postulants, novices, professed sisters and superior came to receive the benedictions of the Very Rev. Father General.

“What charming recollections,” wrote one of the religious, “were left to us, especially by his conferences, so full of unction and piety, and above all, by his affecting evening meditations.

During these we were all seated on the ground as we had no chairs. From his seat the good father surveyed the expanse of white veils extending on every side and spoke to us so beautifully of divine things that delighted angels might have leaned down from heaven to listen there with us." Upon his departure, he left these paternal lines as a memorial to the Chatelets: "In leaving this holy solitude, where we have spent three days of consolation and rest for our soul, in the name of our Father St. Francis, we bless, with our whole heart, our dearly beloved daughters, present, absent and future, who are worthy in Jesus of all honor. We humbly pray the most Holy Trinity, by the intercession of our Father St. Francis, to deign to grant ever to the Institute of the Franciscan Missionaries of Mary, the benedictions to be found in the two Canticles of the Gospel, the Benedictus and the Magnificat.

"That being delivered from the hand of your enemies, you may serve the Lord without fear, in holiness and justice; that going before Him all the days of your life, you may work out your own personal sanctification, to enlighten those that sit in darkness and in the shadow of death; that your feet may be directed in the way of peace, and that each of you, now and at the hour of death, and for all eternity, may repeat like the Blessed Virgin 'Magnificat anima mea Dominum; my soul doth magnify the Lord,' because He hath regarded the humility of His handmaid. He, that is mighty, hath done great things to me, and holy is His name, and being mindful of

His mercy, He hath taken me under His protection."

The next day he wrote: "O how I love this Institute! How happy am I, that the Missionaries of Mary are Franciscans! I shall never forget these good children."

Scarcely had the successor of St. Francis gone on his way, when a letter from Cardinal Lavignerie requested the Mother Foundress to hasten the project of establishing a house in Africa. He had already written to her in Rome, in the preceding February and had offered a location amid the ruins of Carthage, near the spot where St. Monica, Mother and Saint, had lamented the departure of St. Augustine for Italy.

CHAPTER XI.

AT ST. MONICA'S TEARS

Out of the shadow of sadness,
Into the sunshine of gladness
Into the light of the blest;
Out of a land very dreary
Out of a world very weary,
Into the rapture of rest.

Father Ryan.

“**I** SHALL not seek one day’s rest,” remarked Cardinal Lavigerie, upon landing on African soil. As Archbishop of Algiers and Cardinal of Carthage, this truly great French prelate carried out his resolution to the letter. His labors extended far beyond the confines of a diocese and embraced a whole continent. Persuaded of the necessity of missionary Congregations for the spread of the Gospel he founded the White Fathers and White Sisters, who are still laboring faithfully for the conversion of the Arab and the Negro. He became, while Primate of Africa, one of the world’s greatest influences for the abolition of slavery and earned for himself by his prodigious religious and patriotic efforts the right to be remembered as the great apostle, in modern times, of the vast reaches of the dark continent. With the vision of a seer he had foreseen how valuable an adjunct to his labors would be a Congregation like the Franciscan Missionaries of Mary. In Rome, a few years before, he had extended the Foundress an invitation to come to Tunis and establish there the Mother

House of the Institute. When this could not be done, he did not lose interest in the Society of Mother Mary of the Passion; as might have been expected, he was among the first of the Princes of the Church to call the Missionaries to his jurisdiction. He had shown himself at all times a loyal and valued friend and his was a call, that could not go unheeded.

Plans were formulated at Marseilles by the Mother Foundress for the establishment of a convent in Tunis. Mother Mary of the Holy Ghost and Mother Mary of St. Cecilia, the youngest cousin of Mother Mary of St. Helen, were selected to carry the name of the Franciscan Missionaries of Mary across the Mediterranean to the scenes where St. Augustine had contemplated centuries before, his magnificent vision of the City of God. The two left Europe in mid-summer and on July 11, 1886, arrived at their destination. It was the hottest season of the year when they came to Tunis the Beautiful and were received at the Carmel of Carthage. Here they had an interview with Cardinal Lavigerie. They were then shown the house which they were to occupy situated midway between the chapel of St. Louis of Carthage and the Arab village of Sidi-Bou-Said. The future convent stood on an eminence overlooking the sea and had formerly been an Arabian palace. It was a square building of good construction and from its windows could be seen the fig and almond trees interspersed among the wild growth of the cactus. From the house there was an easy descent to

the shore where the waves caressed the broken masonry of the massive walls, eloquent memorials of the lost power of ancient Carthage, once the rival of imperial Rome. Near the site were old ruins with a mosaic floor, which suggested the place where a little chapel had been dedicated to St. Cyprian and where St. Monica had spent the night in prayer and tears when St. Augustine set out on his voyage to Rome. The substantial construction of the building assigned them, the splendid view and the pure air were a delight to the new Missionaries, but a heavy cross was awaiting them in this first African foundation.

Accustomed to the Indian sun, Mother Mary of the Holy Ghost was not sufficiently concerned about the Summer climate of the place. A few days after her arrival and upon her return from a trip made in the stifling heat, she was seized with a chill, which was the beginning of a fever that caused her death. A doctor was summoned by Mother Mary of St. Cecilia to a room bare of furniture and with no facilities at hand to afford proper care to the sick religious. A visit from a Sister of Bon Secours remedied these conditions to a certain extent and the White Fathers lent their aid in order to make the last days of the heroic Missionary as comfortable as possible. In an especially affecting recital, Mother Mary of St. Cecilia tells the story of the death of her companion.

"I saw Mother Mary of the Holy Ghost," she says, "becoming worse, and I went from the bed to the window seeking help from the hills; in the

course of the day I write a note to the White Fathers. But alas, from early morning the caretaker and his wife were away and there were only two children at the monastery, two and three years old, who understood nothing of what I wished to convey. I was very weak, as I had eaten nothing from the evening before except a fig, and I believe that the sight of Mother Mary of the Holy Ghost in her great suffering almost drove me out of my mind. What a day! Towards evening I sat down and prayed: 'My God, Thou, Who hast pity on the least of the birds, do not abandon this martyr.'

"A little later, Mother Mary of the Holy Ghost regained consciousness and said to me, 'Cecilia, here is my crucifix; give it to our Mother when I am dead; I will keep my scapular for I wish to die with it. I have written to Mother, but you tell her also that I have done everything which I thought I should do to fulfill the mission she gave me. Now come, Cecilia, I am going to embrace you for the last time. It is sad for a religious to die in a land which is not Christian. I should like to be buried on the spot where St. Monica prayed so much. Now lay me out as one already dead for I am no longer of this world.'

"Cardinal Lavigerie and the White Fathers visited her; the last Sacraments were administered and the Cardinal himself imparted the plenary indulgence at the hour of death. All that last day, I remained by her side, suggesting prayers which I thought would please her, and she followed them with her lips. I repeated three

times the 'Monstra te esse Matrem, Show thyself a Mother.' It is the prayer we say when we set out for another country. And was it not a great journey she was undertaking?

"When I saw the priest coming with the Blessed Sacrament I said to my dear, holy patient: 'Mother, here is the good God coming to enter St. Monica's. You, who desired so much to see Him exposed here, will receive Him in a moment.' Immediately she found the strength to rise on her bed and say, 'Dixit Dominus domino meo,' and then added, 'The Gloria Patri.' This was at six o'clock in the evening. At ten, Father Delattre came and recited the prayers for the dying; her respiration became shorter and shorter, and soon she fell peacefully into her last sleep. For the nine days and nine nights I spent at her bedside, I never heard a single word of complaint."

From her isolation and desolation in Africa, Mother Mary of St. Cecilia telegraphed to the Mother General: "Mother Mary of the Holy Ghost has preceded us to Heaven." Cardinal Lavigerie also sent a dispatch saying: "Our lamented and revered Mother Mary of the Holy Ghost slept piously in the Lord last evening at ten-thirty o'clock. We shall lay her to rest according to her desire on the spot of the Tears of St. Monica. She will truly take possession in the name of your dear religious family of the land which you are to enlighten by your devotion and your charity. It was at Carthage Tertullian

wrote, that the blood of martyrs is the seed of Christians.”

At her funeral, the Holy Sacrifice of the Mass was offered for the dear departed in the sanctuary of the Tears of St. Monica. The Cardinal presided at the ceremonies to which he had invited all the notable personages and the religious communities of Tunis. At his request the resident French Minister represented the Count d’Erceville, the father of Mother Mary of the Holy Ghost. After the Mass the Cardinal pronounced a eulogy and the body of the first Franciscan Missionary of Mary to Africa was laid to rest to await the resurrection of the dead by the shores of a sea whose waves break in rivulets near her tomb, and which suggests the ocean of divine love wherein this beautiful soul was immersed.

She had been one of the first companions of the Mother Foundress in India and had taken part in the establishment of the house in Rome. From the beginning of her religious life she held a high place in the esteem and affection of all the Institute. “To me,” wrote Mother Mary of the Passion, “she was especially dear. We entered the religious life together and began our novitiate in France; we arrived in India on the same day, took our first vows, May 3, 1866, and our last on the Feast of the Holy Name of Jesus. I think that our Lord, or Mother Mary of the Holy Ghost herself, apprised me of her death. On August 10, I had retired with the crucifix placed near me and from it I felt a decided thrust. I awakened Mother Mary of St. John who was

sleeping in the same cell and told her to note the exact time in order that there might be no mistake. It was exactly half-past ten, the time when my daughter expired, and I hope that even then her soul was near the Divine Spouse whom she had loved so much." The Very Reverend Father General sent this note of sympathy to the Institute: "May the will of God be done. I have just celebrated Holy Mass for the dead religious in thanksgiving to the Most Holy Trinity for all that was done for this soul, and to obtain for Mother Mary of St. Cecilia, the poor dove dwelling alone, the assistance of Jesus; and for you, dear Mother, strength and consolation, and for all the Institute a blessing."

In due time assistance came to the Missionary of Mary alone in Carthage, and the House of the Tears of St. Monica became gradually established with its orphanage, workroom, dispensary and Association of St. Monica for Christian Mothers. From this sacred spot on the northern limit of the great continent of Africa the Institute has spread in the course of the years along the shores of the Mediterranean to Algiers and Morocco, down the coast to the Congo, and thence, into the very heart of Africa, around the Cape of Good Hope to Mozambique, Natal and Zululand and to the Island of Madagascar. In all these places the charity of Christ is being daily dispensed to thousands of the lowliest and poorest by the daughters of Mother Mary of the Passion who have followed Mother Mary of the Holy Ghost to the African missions.

The Apostolate to Africa had enlisted the sympathetic interest of Mother Mary of the Passion from the very early days of the Institute. She could not forget that St. Francis had gone there and also St. Anthony, and that it was the country where the Franciscan Order first won the palm of martyrdom. Persuaded by Cardinal Lavigerie of the magnificent possibilities for conversions among the negroes, she was eager to see her daughters exercising their zeal among them. In her own life time, there were added to Carthage the missions of St. Gabriel, Boma and New Antwerp in the Belgian Congo, Ambohidratrimo in the Vicariate Apostolic of Tananarivo, Natal in Zululand, and Beira in the Prelature of Mozambique. For this last mentioned place six sisters had embarked at Marseilles on July 25, 1897. They were destined for a hospital controlled by a Portuguese company where the patients to be nursed were the poorest of the blacks. The building was situated on the sea-shore and every high tide saw the waves washing its foundations. No provision had been made for a chapel or a chaplain and the nearest church was far away. Mass was said only occasionally on Sunday. Franciscan Fathers arrived from Europe some time after the sisters and the Presence of the Blessed Sacrament brought untold consolation to the pioneer community in Mozambique. When the Portuguese Government lost control of Beira the status of the sisters was changed and the former nurses became teachers in a little house prepared for them

in the center of the town. The chapel was erected near the convent; daily adoration began in Beira and offered some reparation to our Lord for the utter forgetfulness of Him, which had always prevailed in the past throughout that section of Africa.

Natal welcomed the missionaries in 1903, when a group of six arrived from Rome after the long voyage around the Cape of Good Hope. The mission among the Zulus brought many a consolation, as a good number of this savage and warlike people accepted the grace of conversion, of which the sisters were the instrument. Letters to the Mother House from this far away outpost edified and encouraged the Mother Foundress. She found a great joy in reading the accounts of her daughters in white, with their little charges in black to the right and left of them, praying before our Lord. "The black world," she said, "had never seen the homage offered the Holy Eucharist by the adorers of Mary Immaculate; poor black outcasts sometimes show themselves more fervent and more faithful than the whites found in their midst. Our missionary sisters in Africa may be happier than we are here in Europe. We are hearing too much about socialism, atheism, schism and irreligion in all its forms. Simple, pagan people are more interesting than those, who are deceived and misguided by the influence of an evil press. Let us redouble our prayers. It is the mission of the Institute to obtain mercy. It is for this that God has raised it up in these difficult times. Alas, how little effect

seems to be produced by our prayers and our sacrifices! Let us be faithful! This is the time for courage and generosity. Let us be for the Blessed Virgin, a fearless and faithful army. My heart yearns to cry out to God, 'Parce Domine.' "

The Vicariate Apostolic of Marianhill has been erected in Natal, and Umzinto has now become the center for the activities of the Franciscan Missionaries of Mary among the Zulus.

When Mother Mary of the Holy Ghost died in Carthage, it was predicted that her foundation would be fruitful in good works and this prediction has become amply verified. To the original house there has been added in Northern Africa, St. Margaret's near Laverie, where there is a sanitarium for the sisters in connection with the convent and where the general works of teaching, caring for the sick and dispensing charity are also carried on. In Tunis, there have been a hospital and dispensary since 1919, and in 1923, a second foundation was made. Tripoli is possessed of a Day Nursery and a Bureau of Charity, and at Armant, in Upper Egypt, the sisters conduct a school and club, with special classes in catechism for children and prospective converts and at Hawamdieh similar work is being done. In Algiers, there is an Orphanage and the care of the Basilica of our Lady of Africa is among the charges of the Franciscan Missionaries. There are twelve houses in Morocco, including three at Casablanca, two at Meknes, two at Rabat, and others located at Fez, Marrakish, Midelt and Oujda and Taroudant. At the other

extremity of this great continent, since the foundation of Beira, there have been established in Mozambique an orphanage and dispensary at Mocumbi, and a school is in existence at Homoine where the little black pupils are making gratifying progress under the patient instruction of their missionary teachers. Ambohidratrimo on the Island of Madagascar has now a Novitiate for native Oblates in addition to its various works which include the convent, kindergarten, orphanage, school, workroom, club and hospital. In the Vicariate Apostolic of Marianhill, Natal, the Missionaries are represented at Umzinto in schools, orphanages and catechism classes.

CHAPTER XII.

THE FRANCISCAN MANTLE

He drew from his shoulders the poor old cloak which covered him, to send it at once to his daughter in Germany, the humble Elizabeth, as tribute due to the humility and poverty which she professed, and at the same time as a testimonial of his recognition of the services which she had already rendered the Order.

Life of St. Elizabeth, by Count de Montalembert.

IT is the customary procedure of the Church to submit to a triple examination the Constitutions of new Congregations, and on August 12, 1885, there came to those of Mother Mary of the Passion the first laudatory decree from the Holy See. On the same day the Sacred Congregation of the Propaganda extended to the Institute the privileges of the Stigmatine Sisters and placed it under the direction of the General of the Friars Minor. The name Franciscan was thus definitely accorded and the official letter of the Very Reverend Father Bernardine attesting this happy fact is as follows:

“Since it has pleased His Holiness, Pope Leo XIII, by a decree of the Sacred Congregation of the Propaganda, to grant to the Institute of the Franciscan Missionaries of Mary, the extension of the privilege already conceded to the Stigmatine Sisters by a decree of Pius IX, of blessed memory, on May 16, 1856, that is, to be subject to the Minister General of the whole Order of Friars Minor of our Father St. Francis, we, with paternal benevolence, in our name,

and in the name of all our successors in the Government of the Seraphic Order, receive and admit you, Reverend Mother, by virtue of your office as Superior General of the aforesaid Institute, and we declare by these presents, that you are received and admitted under our direction, according to the tenor of Apostolic Concession, contained in the decree of the Sacred Congregation of the Propaganda, on the twelfth of this month. At the same time, in thanking from the depth of our heart the Most Blessed Virgin Mary, Mother of God, for having deigned to sweetly draw her missionary daughters to a Franciscan family, we affirm that we have not, and never will have, any other intention or motive, than to preserve among the Sisters of the Institute, the faithful observance of their Constitutions, and the spirit of simplicity, poverty and sacrifice, which is already vigorous among them, and which makes them more and more worthy of their title and duty as Franciscan Sisters, Missionaries of Mary.

“We grant you with all our heart the Seraphic Benediction, to you, very worthy Reverend Mother, and to all the Sisters of your Institute.

“Given at Paris at the Commissariat of the Holy Land, August 30, 1885.

Fr. Bernardine, Minister General.”

In this same year of multiplied favors from the Holy See to the Institute, the Italian Government took over the site of the Ara Coeli to make room for a national monument to Victor Emmanuel. The Franciscans were obliged to

find another location in the Eternal City and on December 28, 1885, the Friars departed from their hallowed sanctuary. The last day of the year found them installed in the Convent of the Forty Martyrs. The first letter written by the Father General from this new retreat to Mother Mary of the Passion was as follows:

"All the fathers of this community to whom I have spoken of your works of mercy, spiritual and corporal, and the beautiful letter accompanying them, have been deeply affected by your filial devotion. They praise you, bless God for you and unite with me, in thanking you.

"Oh! how good the Lord is to us! If you only knew, dear Mother, in what providential and unexpected ways, He has prepared this asylum for us! How He has given us strength and peace of mind to receive everything from His Divine Hands with blessing and thanksgiving. We recognize the special graces of God due to the prayers of faithful souls, and particularly to the prayers of your daughters.

"Receive my blessing, my daughters, and may Jesus, Mary and our Father St. Francis make you saints. In a few days I hope to write again. In the meantime I bless you all, one by one, as your Father and devoted Servant in Jesus Christ."

It was shortly after the reception of this letter, that the Mother General requested a very special favor from the Franciscan Superior. To him she wrote:

"I have always thought that St. Francis has had compassion on me, as he had for the lamb which he took under his Seraphic mantle. With this persuasion I ask in the spirit of faith for the mantle of his Successor, as a pledge of perpetual adoption for the Institute.

"One day the great St. Elizabeth of Hungary asked the Seraphic Father for his mantle and St. Francis complied with the request. I am neither a princess nor a saint, but only a poor little soul whom St. Francis has protected; however I ask for the mantle of his Successor, in order that in the future it may be a shelter for the doves of Mary Immaculate.

"But how are we to procure this mantle to which we are so much attached? Will it be enough to get a new one in order to obtain the old?

"Finally, Very Reverend Father, may we appeal to you as a Father, as the surest means for coming into the possession of the object of our desires. Our Father will not refuse the entreaties of his little family."

On the Feast of the Epiphany the Father General granted the request, and with his cloak he sent the following message:

"To the Venerable Mother Mary of the Passion, Superior General of the Franciscan Missionaries of Mary.

"My dear Mother:

"Today, the Feast of the Epiphany, is a day looked forward to by all children whose parents must, at any cost, bring joy to them with gifts.

I wish also to please my daughters, the Franciscan Missionaries of Mary, whom I love in Jesus Christ. You say that although you are neither a saint nor a princess, you request the gift of my poor mantle, as St. Elizabeth of Hungary once asked a similar gift from our Holy Father St. Francis; I, though not St. Francis, but acting as his representative and in his name, give you mine with all my heart.

“How could I refuse your request? Freely I have received and it is fitting that I should freely give. We have received a great blessing from God and a pledge of the maternal goodness of the Blessed Virgin by the entrance of the Franciscan Missionaries of Mary into our family. I can never sufficiently express how this has rejoiced and consoled my heart. Why then should I not assure the Missionaries of Mary of the protection of the Order of St. Francis by the gift of the poor mantle of the Father General of the Order, and thereby strengthen this family bond which the Hand of God has evidently formed? If Divine Providence conducted you to us by mysterious ways while you were still strangers, why should we not come to you now that you are our sisters and our daughters?

“Behold then the mantle, symbol of the protection which our Holy Father St. Francis and his sons will always accord the Missionaries of Mary; behold the mantle under which the Franciscan Missionaries of Mary will always find shelter and safety. I may remark, however, that the mantle is not large, and can shelter a great



Very Rev. Bernardine de Portogruaro O.F.M.

number of souls beneath its folds, only on condition that they make themselves smaller and smaller as their numbers increase. You understand the mystery of these words.

"God truly knows how much I love the Franciscan Missionaries of Mary and pray for them, thanking Jesus Christ and the Blessed Virgin for all the graces, with which the whole Institute collectively and individually has been particularly favored.

"And I, in the name of our Father St. Francis, give the Seraphic Blessing, first to you, my dear Mother, then to all my daughters of the Novitiate of the Chatelets, to all in Rome, Marseilles, the missions in India, Carthage, Ceylon, Colombo and China, to all present and future, and I recommend myself and my Order to your fervent prayers.

"Your Servant and devoted Father in Jesus Christ.

"Fr. Bernardine of Portogruaro, Min. Gen.

"Convent of Forty Martyrs, Feast of the Epiphany, January 6, 1886."

The Very Reverend Mother General immediately expressed her filial joy in these words:

"Would that your good angel could have transported you to the refectory of your daughters for the repast of the Epiphany. You could have seen the beloved mantle in the midst of your children, and your poor daughter reading with a holy respect the beautiful words sent to us from Heaven through the heart of our Father. Everybody wished to kiss our dear treasure and tears

were in many eyes as they listened to the reading of this most precious document for our archives.

"I will not try to thank you, but your soul which has granted so many joys to your daughters, will understand what I experienced; I felt as if heaven had touched the earth and my soul bowed down before such a marvel of grace. Truly, I can say with Mary Immaculate: 'He hath regarded the humility of His handmaid, and all generations shall call me blessed.' And again I say: 'I will keep all these words pondering them in my heart.' We shall indeed make ourselves smaller and smaller, that in heaven we may be the glory and crown of our venerated Father.

"This coincidence will please you; it is just nine years today, since His Holiness, Pius IX, authorized the foundation of this little family which St. Francis now so generously takes under his Seraphic mantle. Heaven knows how much the hearts of all the Franciscan Missionaries of Mary are devoted to their Father, and they beg him to bless his little white flock."

After so many favors from St. Francis, our Lord wished to grant another through His Vicar on earth, His Holiness, Pope Leo XIII. It was January 17, 1886, that a papal decree accorded the Franciscan Missionaries of Mary the privilege of participating in all the indulgences of the Franciscan Order.

CHAPTER XIII.

IN THE FAR EAST

I have chosen you: and have appointed you, that you should go, and should bring forth fruit; and your fruit should remain.

St. John XV, 16.

ARCHBISHOP Bonjean of the Archdiocese of Colombo had arranged with the Mother Foundress in the year 1886 for a house at Moratuwa, in the heart of the country of the Cingalese. The coming of the Franciscan Missionaries of Mary to Ceylon, India's utmost isle, was made the occasion of a most notable demonstration. From the boat to the Cathedral their way was a triumphal march under arches, decorations and inscriptions, all contributing to the impressive welcome. The road was strewn with flowers and the natives literally renewed the scene of the Gospel, where the woman would touch the hem of the garment of Christ. A formal reception was held at the Cathedral and the way of glory then led to the church of Moratuwa. There, the Papal Benediction was imparted and the *Veni Creator* intoned; at the conclusion of this ceremony the Sisters repaired to the Convent of Our Lady of Victories where another arch of triumph greeted them with the words, "*Avete, Colombae, venientes ad nos portantes ramos olivae in manibus vestris; welcome, doves, coming to us with olive branches.*"

Moratuwa was veritably a humble nest, a little house with a low roof concealed among the great palm trees and facing the Indian Ocean. It was little and it was poor but was illumined with the light of heaven and set down in the midst of a simple, pagan people. Since the date of its establishment other houses have been added and Moratuwa has developed into a village of good works. The direction of the hospital of Colombo was entrusted to the Missionaries by the English Government a short time before this foundation was made and has become a "mission within the mission." Archbishop Bonjean affectionately designated the Institute in his jurisdiction as "the Benjamin of my episcopal devotion, the last born of my works, and destined to become the flower of my Archdiocese." In a letter to the Mother Foundress he declared: "The establishment of your daughters at Colombo will prove to be one of the most fruitful acts of my Episcopate and your Generalate; those to come after will bless us." And Moratuwa, in its ministrations to the sick, its conversions to the faith, its thousands of baptisms, its generous and even prodigal dispensation of the charity of Christ has more than fulfilled the prophecy of the first great Metropolitan of the Island of Ceylon.

A second spring of fruitfulness in India opened for the Missionaries in the year 1888. Archbishop Reed da Silva of Mylapore desired the Sisters and made his request to Mother Mary of St. Veronica, the Provincial of Asia. The desire of the Archbishop was transmitted to the

Mother General, and with the approbation of the Sacred Congregation of the Propaganda, the foundation was arranged. The Missionaries embarked at Marseilles in August, after receiving in Rome, the blessing of the Holy Father and his prayers for the success of their undertaking.

Archbishop Silva was so rejoiced at the coming of the Religious that he planned to make their entrance into Mylapore a memorable event. He placed at their disposal an old palace of the Portuguese officials which had been vacant for almost a century. The installation in this pretentious dwelling was preceded by a procession and a Pontifical Mass at the Cathedral. The Prelate blessed the house and chapel and read a pronouncement in which he accorded a formal welcome to the Missionaries. The Mother Provincial then approached the Archbishop and kneeling at his feet, in keeping with an ancient custom, took an oath of fidelity and obedience.

The most pressing need in this populous Indian town was a dispensary which was soon opened. From the beginning, the sick flocked to it in thousands, and on one day the patients reached the almost unbelievable total of three thousand and sixty-eight. The average number of cases treated became soon after its opening, not less than fifteen hundred a day. The work went on from eight in the morning until seven in the evening, and never a day passed without a long line of sufferers, from Brahmins to pariahs, drawn up along the walls which led to the infirmary. With hardly any other remedies

than water from Lourdes and the Fountain of St. Thomas, the Missionaries ministered to thousands, and God blessed their labors. Cures of blindness were not infrequent by the simple application of the water of Lourdes. The sick were accustomed to promise an alms to the "Deva Mada," the Blessed Virgin, if they should be healed. Some would go far away from the dispensary after receiving treatment, promising at the time of their departure to abandon the gods of India and embrace the Catholic faith.

Conditions in the vicinity of the Mission eventually reached the point where a local paper began to complain about the crowds continually in the place. A young pagan Brahmin, who had been treated by the sisters and cured, took it upon himself to explain the remarkable work being done at the dispensary. "I do not know," said he, "how to account for the cures, nor to what to attribute them; they may be seen there by all and from everywhere the sick are flocking thither to seek and find relief for their afflictions." Such was the reputation which the dispensary gained for itself during the first year after its establishment. A school for the poor, an orphanage and a home for aged were soon grouped around the original structure. These have sheltered and instructed thousands and have been the means in the course of the years, of bringing the faith of Christ and the sacraments of His Church to a countless number of pagan souls.

A few years later a foundation was made at Palgath and another at Mount Saint Thomas.

In the latter place the Missionaries conduct a school in a little Indian village, and a dispensary which owes its existence to the generosity of Cardinal Ferrata. A sanatorium is also in charge of the Missionaries, and at Tanjore they conduct school, orphanage, workroom and dispensary. Other foundations throughout India, all planned to meet the needs of the people in the particular locality, include Kotagiri, in the Diocese of Coimbatore, Cattiparambu, Lurdapuram and Pallaruthy in the Diocese of Cochin, two houses in Bombay, Khandala in the Archdiocese of Poona, Rawal-Pindi and Baramulla in the Prefecture Apostolic of Kafiristan and Kashmir, Colombo—Borella, Hendela in the Archdiocese of Ceylon, Nuwara Eliya in the Diocese of Kandy, Chanthaywa, Khudung, Mandalay, Bhamo and Kemmendine in the Vicariate of Upper and Lower Burma, where permanent establishments of the Missionaries are now in existence. In the Diocese of Hyderabad in the Deccan, they have schools, an Indian orphanage, a plague hospital and catechism classes, and care for the sick in the Osmanian Government Hospital. Batticaloa and Mantivu, Diocese of Trincomalee find the Religious in schools, workrooms and dispensaries and in the latter place they are also in charge of the leper hospital.

Throughout India, the hospital and dispensary are invariably to be found among the charges of the communities of the Franciscan Missionaries of Mary. There is scriptural pre-

cedent for this procedure, as St. Matthew tells that "Jesus went about all the cities and towns, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing every disease and every infirmity." On these journeys, He came close to the multitudes, took compassion on them, and invited His disciples to pray the Lord of the harvest that He send forth laborers into His harvest. He then called His twelve Apostles and sent them to the lost sheep of the house of Israel with instructions to "heal the sick, raise the dead, cleanse the lepers and cast out devils; freely have you received, freely give." These ministrations of mercy were to accompany the preaching of the Kingdom of God, for the Master not only recommended them to His followers, but also devoted much time during the three blessed years of His public life on earth to their practice. The Church knows no surer nor wiser way to spread the gospel than that of the Saviour, and if He so frequently brought relief to bodily sufferings as a prelude to the healing of souls, it is to be expected that the ministry of healing would go hand in hand with the ministry of teaching in the conversion of the pagans to the Church of Christ.

There is a high and holy sanction for the works of charity that engage the attention of priests and religious in the foreign field. When one thinks of the missions of the Catholic Church there is immediately suggested the idea of a vast temporal or physical service to the destitute and diseased, not less than heroic efforts to bring

the grace of God to minds and hearts. The conversion of the pagan to Christ is the whole purpose of the sacrifice and devotion, the labor and zeal of the missionary. It is ever the great objective of those who leave father and mother and separate themselves from home and kindred to live and die in an environment that has little to attract, when considered solely from the merely human standpoint. And the first step in the conversion of the adult native comes usually through a sympathetic effort to relieve the ills of the body. The hospital and dispensary have become from the nature of their services almost indispensable adjuncts to the school and the Church. They create feelings of friendship, establish more cordial relations, break down prejudice, and become thereby the means for the transitus from the darkness of paganism to the light of Christianity. It has been the history of the Institute of the Franciscan Missionaries of Mary, and perhaps, the great reason, under God, for its 500,000 Baptisms in its first fifty years that its Religious have been continually occupied in caring for the sick, the orphans and the children, who abound so numerously in their fields of labor.

CHAPTER XIV.

AMONG THE CHINESE

Yea, meditate on this: that the soul can never receive nor desire virtue, unless it have cravings, vexations and temptations to endure with true and holy patience for the love of Christ crucified.

Letters of St. Catherine of Siena.

CHEFOO is considered in the Institute as the pioneer house of the Chinese Missions. It is situated in the Shan-Tung province and there, on April 29, 1886, Mother Mary of St. Sebastian made those beginnings which have had such marvelous developments in the course of years. In no part of the pagan world have the efforts of the Sisters met with a more gratifying response than in China. When Bishop Cosi, the Vicar Apostolic of Shan-Tung, arranged for the first foundation, Mother Mary of St. Sebastian was taken from the Indian Mission and transferred to this field of labor. She had been one of the companions of the Mother Foundress at Ootacamund and bore with her to Chefoo a rich store of missionary experience and courage and the poverty and charity of the true Franciscan.

Bishop Anzer, who succeeded Bishop Cosi as Vicar Apostolic, received the Missionaries upon their arrival in his city. "Remain," said he, "for a while, without any special work; you will not lose your time since you will pray and adore the Blessed Sacrament. It is for this above all else, that I am happy to see you in the Celestial Em-

pire." The works, however, were not long delayed, as may be seen in the story of the foundation of Chefoo, succinctly told in this wise by one of the pioneer missionaries:

"We arrived on April 29, and were immediately engaged in preparing a chapel suitable for the exposition of the Blessed Sacrament. May 20, we had the first Mass and the first exposition in our Convent of St. Francis. May 24, five Chinese virgins, secular Franciscan Tertiaries, came to ask admission, that they might follow a more regular life than that which they were leading in their families. June 1, we opened a school for Europeans. A few Protestant parents consented to have their children instructed in the Catholic religion. June 11, we received our first little pagan children, and a month later the first catechumen, an elderly poor man who desired to become a Christian. We had actually seventeen Chinese, Christians and pagans. Their different positions in life made a beginning for four distinct works, namely, the Third Order, an English school, an Orphanage and a Catechumenate. These were to be developed until we should have a great establishment."

An invitation was also extended to the missionaries to open a European hospital for the sailors of the various nations whose vessels frequently arrived in the port. Mother Mary of the Passion obtained in Paris from the Minister of Foreign Affairs a concession of a site which belonged to France and under the local direction of Mother Mary of St. Sebastian the hospital

work was begun about a year after the arrival of the Missionaries in China.

The foundation had scarcely been made when the scourge of Typhus invaded the Shan-Tung province. The Superior, Mother Mary of St. Sebastian, the Mother Assistant, Mother Mary of St. Agnes, a sister and twelve Chinese were stricken in the Convent of Chefoo. Only three escaped the disease and these made heroic efforts to care for the sick. When the news reached Rome of the sad state of affairs, additional sisters were sent from India and Europe. God in His pity, restored Mother Mary of St. Sebastian to the desolated community, but claimed Mother Mary of St. Agnes as the holocaust for the beginning of the work. Speaking of this model religious, Mother Mary of the Passion could say: "This child, who gave everything to the Institute, and who has gone to Heaven so young, is a glory for my soul. I have given her to Jesus, clothed with graces. For four years here in Rome, and for another year with Mother Mary of St. Sebastian, she followed a true religious life and is a virginal flower of the Institute." In those earlier days the Mother Foundress was sustained and soothed in the death of her daughters by the thought that in losing her treasures on earth she was laying up treasures in Heaven. In the Shan-Tung province there are now six foundations; three are in Chefoo, one of these a Chinese Novitiate, and another has a leper hospital among its charges; the other

establishments are to be found in Fang-Tze, Wei-Hai-Wei and Tsing-Chow-Fu.

Since Chefoo is the root from which the Institute has grown in China, Mother Mary of St. Sebastian, the first Provincial of Asia, may be considered as the pioneer and foundress in the Celestial Empire. The Sacred Congregation of the Propaganda by a decree of March 19, 1886, established the Province of the Immaculate Conception, embracing Europe and Carthage in Africa, and the Province of St. Joseph with all the houses in Asia, then existing or to be founded. Mother Mary of the Holy Angels was named Provincial of the former, and to Mother Mary of St. Sebastian was entrusted the government of the houses of Asia. While fulfilling the duties of this responsible position she became a martyr to her devotion to the Indians and Chinese. She was one of the best beloved daughters of Mother Mary of the Passion, and her premature death in the cholera epidemic of 1888 brought many a recollection of the days of their earlier religious life together in India. A host of the tenderest of associations intensified the grief felt by the Mother Foundress at the loss to the Institute on earth in the death of Mother Mary of St. Sebastian. Her fidelity, loyalty, courage and obedience had surrounded her while living, with an aureole of sanctity, and the tribute of the Mother Foundress was a beautiful appreciation of the worth and the holiness of this victim for the Church and souls in a distant province of China.

"The sacrifice is consummated," she said, "and I have no longer on earth, this dear daughter, whom I always had the hope to see again. God has taken her from me. Though plunged in grief, I am at the same time, proud of my beautiful and sweet victim; she was a holy child and her letters will remain an edifying treasure for all the Institute." The sanctity of Mother Mary of St. Sebastian was not lost upon the Chinese for whom she gave her life. Her example was a grace, and many a conversion may be attributed to this generous soul who lived and labored for Christ in the unattractive atmosphere of an overcrowded Chinese town. The grace of vocation to the religious life among many of the best of the young Chinese converts may be considered one of the fruits of her life and death. The good she did, lives after her in the native Novitiate of Chefoo where it is the pious belief of all, that from her place in Heaven she is still obtaining many a grace and many a blessing for the Franciscan Missionaries of Mary now laboring with Christ in China for the same ends for which she spent herself, and was spent in the province of Shan-Tung.

Hupeh, a province which in 1926, received a native Chinese Bishop in the person of the Right Reverend Odoric Cheng, D.D., was the next place in China to welcome the Missionaries. They arrived at I-Chang, the capital city, at the beginning of 1891, and were hardly established when they experienced all the trials of a Chinese revolution. The convent was besieged, destroyed



St. Francis' Mission, Chefoo, China

and burned, and the Sisters were beaten by the misguided natives. When the storm had passed they opened another Convent together with an orphanage, a catechumenate and a hospital. About the same time another group was establishing itself at Ton-gun-fang in northern Shen-Si. Schools and a hospital claimed their attention. In northern Shan-Si, a foundation was made in 1898, in a province where one of the most interesting and edifying chapters in the history of the Institute was soon to be written around the name of the Saint and Martyr, Mother Mary Hermine. Si-Wan-Tze, in Mongolia, the See of Bishop Van Aertselaer received the daughters of Mother Mary of the Passion in 1899 and in the same Vicariate they are now established also in Siang-Houo-Ti, Nan-Hoa-Tsien and Tsi-Sou-Mou. In Manchuria, in the Vicariate Apostolic of Kirin they are to be found in Chan-Chun and Harbin, and in the Diocese of Vladivostok beyond the borders of China they conduct an orphanage for Russian children. The Fathers of the Foreign Missions of Paris entrusted to them the Catholic Hospital of Chung-King in 1902, and the same year Sing-Foo was opened in the Vicariate of Yen-Chow-Fu. Sui-Fu, Sheng-Tu and Shiu-King were founded in 1903, and from that time up to the present, over the length and breadth of the land, the houses of the Institute have multiplied until there are now fifty foundations in China. In the frequent wars and revolutions the Sisters have often been deprived of their property, and on

one glorious occasion have even suffered martyrdom.

With admirable heroism and persistency inspired by zeal for the Kingdom of God, they have usually returned to the towns from which they were cast out, and have generally retained or recovered the places assigned to them by their ecclesiastical superiors at the time of their entrance into the various dioceses and vicariates. They are teaching in schools and caring for orphans, assisting the sick in hospitals and dispensaries, comforting the aged and helping the indigent in scores of places of which Europeans hardly know the name. Even to Thibet they have penetrated, where they have become a part of the population in a land from which the white race has always been sedulously excluded. Neath the awe-inspiring summits of the Himalaya Mountains whose peaks are white with perpetual snow, they are befriending and nursing the leper and the outcast and imparting the truths of Christianity by word and work to their Pathan people in the very stronghold of the jealous priestly caste in the land of the Lamas of Thibet.

CHAPTER XV.

FRANCE

Having taken leave of the Abbot, the Blessed Francis said unto Brother Masseo: "Let us go together to see this place which the Abbot hath now given unto us." And when they were come thither they saw around the church many nettles and thorns.

Little Flowers of St. Francis.

WITH the first European Novitiate established at the Chatelets, and one of the very early foundations located at Marseilles, it was natural to expect an exceptional development of the Institute in France. The Mother Foundress was an ardent patriot and ever cherished in her great soul a passionate love for the land of her birth. No country on earth had done more for the Foreign Missions in furnishing both men and means and in due course of time the Institute was to contribute its share to support the reputation long enjoyed by the eldest daughter of the Church in the propagation of the Gospel. After the foundation of Marseilles and the Chatelets, the Capital of the nation claimed the attention of the Mother Foundress. On a Sunday in September, 1886, she arrived in Paris, and laid her proposals before Archbishop Richard, the Coadjutor of Cardinal Guibert. He had formerly been Vicar General to Bishop Jacquemet, at Nantes, and was well acquainted with the family of Mother Mary of the Passion. A definite arrangement was promised during the course of the week. The next day, however, the

Abbé Rataud, the Curé of St. Marcel, invited her to come to his parish, where a few rooms could be placed at the disposal of the nuns, provided six or seven sisters would begin true missionary work in the poor quarter of the Glaciere. From the Archbishop it was possible to procure a more pretentious house in the center of the city and in the midst of a population in comfortable circumstances. After expressing to the Prelate her preference for an environment of Franciscan poverty, it was decided by him and the Mother Foundress to locate the sisters in the Glaciere and the installation took place on September 29, 1886, Feast of St. Michael, Protector of France. There were few appointments and no luxuries in the dwelling assigned the religious who were continually in the dilemma of suffering either from the cold or from the smoke. When the fire was made to heat the house, it was necessary to open the windows to allow the smoke to escape. The refectory had been formerly a stable and the mangers were made to serve the practical purposes of a pantry. The Very Reverend Father Bernardine called the place a Sanctuary of Poverty and predicted that great blessings would come to it because of its humble beginnings.

This first house in Paris did not disappoint the hopes of the Successor of St. Francis and Mother Mary of the Passion. For several years its poverty was borne with cheerfulness; the poor flocked to it, as to a fountain of charity; a sympathy developed between the people of the place,

possessed of few of the world's goods, and the religious possessed of less. Baptisms of children and adults, late first Communions, conversions, marriages revalidated, the sick assisted and the dying prepared, the indigent and infirm comforted, young girls protected and infants cared for, were a few of the fruits reaped in this mission of St. Michael during the ten years of its existence, until it was transferred to the Impasse Reille in 1896. The foundation had been made by Mother Mary of St. Helen and her cousin, Mother Mary of St. Cecilia.

The change of the site of St. Michael's Convent did not change the character of its work. The poor of the Glaciere followed the sisters to their new location and what had been accomplished in the rue de l'Ebre was done in the new surroundings on a larger scale. When the Mother Foundress visited Paris in 1896, she confided to her daughters her hopes for a chapel of the Missionaries in that city which might become a center of adoration for the salvation of France. She would place the sanctuary under the protection of St. Michael and St. Joan of Arc and give it the character of a National Shrine. Though she was not destined to see the realization of the beautiful idea she succeeded in organizing groups of adorers of the Blessed Sacrament, who came with fidelity each day when their labors were done, and knelt beside the Missionaries of Mary to plead at the feet of God the cause of their beloved country.

Cardinal Richard, who had succeeded to the See of Paris upon the death of Cardinal Guibert, made a memorable visitation to the Convent in November, 1896. A unique reception was prepared for him by the Mother Foundress, who was then in Paris. Men, women and children were assembled in a large room, with banners bearing words, which indicated the grace received through the missionaries; for a company of adults recently baptized the motto was: "Here we were made children of God and the Church." First communicants proclaimed: "The good Shepherd came into my heart in this place for the first time." Among these were two, who had long since passed the scriptural term of three score and ten. Family groups with parents whose marriages had but lately been blessed by the Church, were prominent in the gathering and a goodly number of the aged were there to testify, "We have been brought back by the Good Shepherd, and have been purified by the reception of the Sacraments." An Infant Asylum in connection with the convent was of special interest to the Cardinal and the workrooms of embroidery, painting and the manufacture of artificial flowers received his special commendation. He concluded his visit by blessing the temporary chapel and assisting at Benediction of the Blessed Sacrament.

In Vanves, there was begun in 1889, a work which has become most essential for the progress of the Institute. A workroom and printing plant were planned there on a large scale and when

Mother Mary of the Passion came to this city in 1894 for the consecration of the altar in a beautiful new chapel, she marveled at the magnitude of this foundation. "It is a world," she cried, "and a world so interesting. It is complete in every detail. The printing plant has been commended by official inspectors; the chapel is beautiful. Nothing is lacking here. We are at this time one hundred and twenty-one in the community. Accustomed, as I am, to my humble house in Rome, I can hardly believe myself to be the Superior of all this." Vanves is the European headquarters for the publications of the Institute and in addition to this work the establishment on the rue de Clamart has issued a multitude of other religious books and pamphlets.

In 1895, a Convent was located in Corsica and dedicated to St. Hyacinth. For long years the building belonged to the Dominicans and when these were expelled in 1793, the good Christian inhabitants of the island contemplated with a deep religious respect this memorial of the religious Order. When the former Dominican Monastery was offered for sale, a M. Gaudin and M. Frigarello approached the Count Cagninacci, whose generosity to the Church was well known. Soon afterwards two sisters came providentially to the town of Bastia in the hope of selling goods for the support of the missions. They visited the Franciscan Fathers and received from the Father Guardian a suggestion to view the old monastery which then belonged to the charitable Count. He added, "Perhaps

he will give you this house, if you ask him for it." An interview was arranged, and the religious were presented by the Franciscan Father. They then said to Count Cagninacci: "We have heard that you wish to give the chapel and the house of St. Hyacinth to a religious Order. We know, that our Very Reverend Mother General has a special affection for Corsica and would be pleased to see here a house of the Institute. Will you give us this property, for the purpose of training Misisonaries?" The Count replied: "I give you everything, the chapel, the house, the estate." When this gift was announced to the Mother Foundress, she delegated Mother Mary of the Compassion and Sister Mary Rosaria to arrange for the opening of the house. They first called upon Bishop de la Foata of Ajaccio for the permission to remain in his diocese. After expressing their gratitude to the Prelate for receiving them into his jurisdiction he replied, "It is I, who thank you. You will never understand my happiness in seeing you come to Corsica." Shortly afterwards, he wrote to the Mother Foundress: "I thank Divine Providence for having granted so great a favor to our Island. His Excellency, the Apostolic Nuntio, (later Cardinal Ferrata) has spoken to me of your Institute and has brought into my soul great hopes for an abundance of the fruits of peace and sanctity for my diocese."

The laws of France in relation to Congregations did not permit the development in St. Hyacinth which had been hoped for. Nevertheless,

the Convent became a center of prayer and a humble Apostolate for vocations and not a few came of whom the Mother Foundress could say, "They are well trained and have all the qualities of good missionaries."

A Home for aged men was opened in 1898, in Cassine in the Basses-Alpes. It was situated in the country on the confines of Durance in the diocese of Digne. Later, this work was transferred to Mane in the same diocese. In 1890, a foundation was made at Lyons, where sisters make their home while following a course in nursing, leading to the reception of a diploma from the hospitals of the town.

A recent foundation in France of special interest to every member of the Institute is at Nantes, where the home of the Mother Foundress has become a convent with the title Notre Dame du Fort. The scene is hallowed by many recollections of Mother Mary of the Passion and in the eyes of every Franciscan Missionary of Mary it assumes a sacred character, as the spot where God planted in her magnanimous soul the seeds of the vocation which produced the Institute. The ancient chapel of the beautiful estate du Fort is still a shelter for the Real Presence of our Lord abiding in the midst of the daughters of Mother Mary of the Passion. They pray daily where their Foundress, as Helen de Chappotin, received many an inspiration from on high and where grace followed grace to raise her to such heights of sanctity, that she could solemnly promise to God at the dawn of her

religious life to become the victim of Jesus and of Jesus Crucified.

Since the death of the Foundress other houses have been established in France, in Lyons, Bordeaux, Lille, Metz, Berck and Cambo les Bains in the Pyrennes. In each of these there is carried on the regular work of the Institute and at Nantes and in the Pyrennes, the convents have become asylums of rest for sisters worn out by the arduous labors of the missions and where they repair in the hope of regaining the strength to continue their God given task as the Missionaries of Jesus and His Blessed Mother.

CHAPTER XVI.

A FRUITFUL EPOCH

For what have I in heaven? And beside Thee what do I desire upon earth? Thou art the God of my heart, and the God that is my portion forever—Ps. LXXII.—25-26.

IN the summer of 1886, Mother Mary of the Passion visited the Chatelets. It was her desire to turn over the house at St. Brieuc to the Franciscan Order. She was persuaded that the Friars Minor would find many vocations in Catholic Brittany and that a Franciscan Monastery in the neighborhood of the Novitiate would be a great aid in inspiring her novices with the spirit of St. Francis.

With a keen appreciation of the many favors received from the Franciscan Order, she could write of it: "I am very poor and very little, but I desire to be ever the humble daughter of my Father, St. Francis. One must know what I suffered for twenty years to understand the joy of my soul in the spirit of St. Francis. I am happy for myself and happy for my daughters. And whenever I see a young and faithful soul coming to me, I rejoice in the knowledge that it is coming under the mantle of my Seraphic Father. I envy them, my daughters! And I am much less concerned about my death when I know that St. Francis, and his successors are their guardians. And our Fathers, even those whom I do not know can never imagine all the

gratitude and tender filial devotion I have in my soul for each of them."

To bring the Friars Minor to St. Brieuc she wrote as follows to Bishop Bouché:

"You are already aware, Bishop, that we no longer need our house on Corderie St. The Franciscan Fathers, obliged to diminish the number of subjects in their convents, are willing to rent it from us with promise of purchasing it later on. Their benevolent interest would assure us of numerous vocations in this diocese. The more I observe them—and I do so, as one who has suffered much,—the more I recognize in them, simple and austere religious, models of obedience and detachment, and not involved in any secular affairs.

"You know, Bishop, as well as I do, that in our dear Brittany a true religious is venerated. Should Your Lordship accede to my request, you will undoubtedly find in these Fathers valuable co-laborers for the good of souls and for our Institute which is already so indebted to you for its present prosperity. And moreover, they are so much in harmony with the temperament of the people of Brittany, that you will be amply recompensed for their introduction into the diocese which is now without any of the ancient Religious Orders once the glory of our Province.

"Do not say no; pray a few days before replying, without mentioning the affair to anybody. Your heart, which loves our dear Brittany and your missionary children, will recognize the will of God. Should our Lord grant me this

great grace which I so ardently desire for my dear country and my Institute, I will ask Reverend Father Provincial to place this house under the Patronage of St. Yves, this house with its multitude of cherished memories of our beginnings, our crosses, our dear departed, and the goodness of Bishop David, the prelude to your own."

The gracious offer contained in the foregoing letter was accepted by Bishop Bouché through his Vicar General, the Abbé Le Provost. Mother Mary of the Passion arranged for the installation and attended to all the details for this ceremony with such attention, that the Father General wrote to her: "This is really too much. What will become of our poverty? Signora Jaqueline de Settesoli could not do as much for St. Francis. However, because of your good intentions, we shall pray the Seraphic Father to bless you more and more, and to bestow upon you, and all your daughters, a superabundance of the seraphic spirit." Thus was the house of St. Ives of the Franciscan Fathers established in Brittany in what had been the first Novitiate for the daughters of Mother Mary of the Passion.

The approval of the Institute by the Holy See and the official incorporation in the Franciscan Order marked the beginning of a rapid development which had begun with Marseilles. St. Raphael's was opened in 1885, and in the same year Carthage, in Africa, received the Missionaries. To India and Burma and the shores of

China Seas, the daughters of Mother Mary of the Passion began to make their way and at the beginning of the year 1887 the Foundress could envision something of the length and breadth, the height and depth of the Institute which, by the Grace of God, she had brought into being. Her tasks were increasing; the horizon of her labors was extending farther and farther; missions were rapidly multiplying, and God, who always tempers the wind to the shorn lamb, was sending her vocations in sufficient numbers to meet the immediate needs of the wider field of endeavor. With a clear appreciation of the inability of human resources to assure the success of the future, the Mother Foundress turned to God with a vow, taken with the permission of her Director. By it, she entrusted everything to Him; she cast her care upon the Lord, because He had a care of her, in these words:

“I vow myself wholly to Thy love, O Jesus, and offer myself to suffer everything Thy love desires. Confiding in that love I do not hesitate, nor will I ever be disturbed about the works recommended to Thee in my prayers. I shall do everything as perfectly as I possibly can in conformity with the Divine Will, and shall obey in all things the love of Jesus as represented to me in the Franciscan Order. I give myself in love for the needs of the Church militant and suffering, for the Seraphic Order, for the Institute, for the sake of my soul, and in return for the grace of vocation, which brought to me the name of Mary Victim of Jesus Crucified.”

With this general intention of placing everything in the Lord's keeping, she continued to perfect the organization of the Institute; she prepared and revised the Coutumiers and the Ceremonial for clothing and profession. General and Provincial Economes were designated and plans were made for the collection of funds to meet the ever increasing expenditures. At the price of enormous sacrifices the debts on houses far removed from Rome were being reduced and eventually paid. The "Annals" had come into being and much of the editorial work for this edifying publication devolved upon the Mother Foundress. With good reason she could thank God for her love of order which she called "a part of charity." This enabled her, with the grace of God, to perform her varied duties with a thoroughness and precision that could be possible only in a well ordered and carefully regulated life.

In the summer of 1887, a year overcrowded with works at home and abroad, her nephew, Charles de Chappotin, to whom she was deeply devoted had died. For his father, also named Charles, the Mother Foundress had a great affection. Upon her return from India she found this beloved brother a widower and the father of four children; his premature death was soon to leave them orphans, and they then had recourse to their aunt whom they loved as a mother and her heart ever so tender returned their affection. Charles was twenty-one with a brilliant career opening before him when his delicate health

obliged him to give up his studies. He went to Rome in the hope that a winter spent in the Eternal City might bring some improvement in his condition. While there, he became persuaded he had a religious vocation and decided, if God should grant him a cure, that he would become a Franciscan. Although he himself was not to realize this desire, his brother and sister took his place as children of St. Francis of Assisi, the former as a Friar Minor and the latter as a Missionary of Mary.

In the Fall of this same year, an invitation for a foundation in England came from Bishop Clifford of Clevedon. The Friars Minor were established there and desired the assistance of the Missionaries in their care of souls. The Mother Foundress believed that a house in England would produce many vocations and would also afford an excellent opportunity for the study of English, which would be required by future missionaries, particularly in India. The conditions upon which she accepted the invitation from Bishop Clifford, are worthy of note: In them, she prescribed that the sisters "should not be obliged to maintain a boarding school for the rich; that it should be possible for them to live according to their Constitutions; that daily adoration of the Blessed Sacrament should find a place among their devotions, and finally, that the financial burden should not be too heavy." Having been assured by the Bishop that these conditions could be met, the religious departed for Clevedon and a parochial school under the

shadow of the parish church was their first charge. After having decided upon this foundation, Mother Foundress wrote: "I have made two heroic acts of faith; one, to make a foundation in England without a cent, and another, to procure a house there, when I knew I was so poor. In my desire to send missionaries to the pagans, I have prayed that I should not continue to do this from the motive of ambition, nor from any pride in the development of the Institute. In my soul I felt an impulse to go forward, and I did so with much trepidation. Not to have gone on would have been a source of regret and had I not acted out of obedience I never would have dared to attempt so much."

The Feast of the Immaculate Conception saw the sisters at home in their English Convent and a visit from Bishop Clifford brought them the assurance of the necessary co-operation for the future success of their work in England.

This community was later transferred to Cold-ash in Berkshire County, and here, during the great war the sisters conducted St. Finian's Hospital, where wounded soldiers chiefly from France and Belgium were nursed. This war-time hospital and peace-time convent was a gift to the Institute from Lady Alice Fitz William. Many of its inmates had come to the sisters so gravely wounded, that they could not return to the front, and upon them were bestowed the care and comfort that charity could provide both for body and soul. Others regained their health and strength and returned to their native

countries with feelings of grateful appreciation for the tender service rendered them by the White Nuns. The hospital became St. Finian's Orphanage at the close of the war, as the building and its environs are admirably suited for an institution of this character. Berkshire County is noted for its pines, Scotch firs, Japanese and English larches, and in the midst of a grove of these beautiful trees, the red brick building finds its place. An extensive farm surrounds the Orphanage and fulfills the two-fold purpose of affording spacious grounds for recreation, and supplying the house with an abundance of healthy food. At Ealing, St. David's Home was placed in charge of the Sisters by the English Government and received soldiers from all the allied nations, none of whom, because of their wounds, could return to the line of battle. Here, as in Coldash, the same work of caring for the sick and wounded was carried on amid the peaceful surroundings of this quiet suburb of the western part of London.

The Convent of St. Peter and St. Paul is to be found in Claverton Street, London, and St. Margaret's is in Canningtown. In the former are located the headquarters for St. Francis Leper Guild, an organization for the enlistment of a more extended charity towards these outcasts of humanity. A day nursery is maintained at the convent and guilds for working girls have been established. In Canningtown, St. Margaret's has become a center of charity and many are the calls made upon the Franciscan Mission-



*Convent of the Franciscan Missionaries of Mary,
Loughglynn Co. Roscommon.*

Our Lady of the Angels, Loughglynn, Ireland

aries of Mary in this poor quarter of the great city of England. Workrooms and a school of domestic science are also conducted under the capable direction of the religious.

In Ireland, the Convent of our Lady of the Angels was opened in Loughglynn in the County of Roscommon, diocese of Elphin, in 1903. The estate of a Lord Dillon was procured by the Institute and the building, locally known as a castle, became a convent. A historic round tower dating from the very early days of Irish history is one of the features of the grounds. Loughglynn, as the place is known, derives its name from the beautiful lake on the property and it is not a rare sight to see the sisters, who take care of the church on its farther side, crossing in their little boat to the scene of their regular task of enhancing the beauty of the House of God. A Domestic Science school was opened in the building, and the appreciation of the people in the neighborhood of the presence of the sisters in their midst was reflected in the number of children and young women who availed themselves of the opportunity to follow its courses. Special attention was given to the management of dairies, bee keeping, cooking, laundry work and the making of carpets and lace. Not a few vocations to the missionary life of the Institute have been found in Catholic Ireland as the work of the Franciscan Missionaries of Mary has a traditional appeal to a race which in God's Providence has sown the seeds

of the gospel from age to age in every land under the sun.

The canton of Fribourg had ever been a stronghold of Catholicity in Switzerland. Its history tells of many a glorious struggle for faith and liberty, and this would appear to be the last place in Europe that Free Masonry might aspire to control. Nevertheless, in the early years of the last century, a Masonic Lodge was established there in a building erected on the banks of the picturesque Sarena. In a nearby grotto the Masons were accustomed to hold their meetings and carry out their ceremonies. When the grand master of the lodge found himself compelled to dispose of the property, the title came to his mother and the control of the place was later vested in the Abbé of Leudeville, a French priest deeply interested in the Association of the Holy Family. The grotto became an expiatory chapel and mass was said there regularly in the very place, where formerly Masonic rites had been exemplified. Due to the burden of the financial obligations incurred by the transfer a new owner was sought for the place, and a proposal for its purchase was made to Mother Mary of the Passion. She went to Switzerland in 1887 and the Alpine beauty of the country brought delight to her soul. In the curious grotto, she saw ample facilities for the shelter of a community and after a close inspection she said, "This grotto is still, and in my opinion, should remain, just as the Free Masons built it. The altar, the communion rail, every-

thing is there, built by them. On the altar the sculptured trefoils are arranged by threes, because of the symbolic triangle; but this number, three, is also the symbol of the Blessed Trinity and the Trinity of Nazareth. In fact, the lodge has been built exactly like a Catholic chapel."

After the completion of negotiations with the Abbé of Leudeville in Paris, she decided to acquire the property and proceeded to obtain the two-fold authorization for a foundation, one from the Bishop of Lausanne, and another from the government. Bishop Mermelliod was to receive from the Congregation of the Propaganda a letter recommending the Missionaries to his jurisdiction.

Mother Mary of St. Helen was designated to carry this letter to the Bishop and to arrange for the foundation. Upon coming to Fribourg she found a condition which placed a serious obstacle in the way. Switzerland did not recognize, and would not admit, any religious Order which had not been founded prior to 1874. When the Bishop received the letter from the Congregation of the Propaganda he explained the situation, suggested a visit to Berne and an interview there with the authorities. "If the national council accepts you," he said, "you will also have my consent."

"As humble daughters of St. Francis," wrote Mother Mary of the Passion, "we were not acquainted with this legislation. But thanks to Franciscan simplicity, Mother Mary of St. Anne and Mother Mary of St. Helen carried to Berne

with their white habits, an essentially monastic appearance. They frankly asked for the opening of the house in Fribourg as a sanitarium for the sick, and above all for our own Missionaries. The impression they made was good, and the most influential man of the council, M. Ruchonnet, though a non-Catholic, promised his help." The permission was granted within a few days and as soon as the Religious were installed, Mass was said in the Grotto. It was only three years later that permission was obtained for the reservation of the Blessed Sacrament. It seemed that our Lord desired the purification of the place over this period of time before taking up His abode therein. The grotto has retained its original form and the masonic emblems are still in evidence. To the Venerable Mother Foundress they were the trophies of a victory of Jesus Christ in the country of the Swiss.

When the Franciscan Fathers were expelled from Aquitaine in 1902, the Missionaries of Mary placed the grotto convent at their disposal. The sons of St. Francis remained for seven years while the nuns found a place at Jolimont. Here in 1909, a workroom was opened which has since become a famous center for embroidery. The Swiss government in 1903 entrusted to the Religious the direction of the female department of the Technicum at Fribourg where young women and also the sisters, may receive a thorough training in Domestic Science, in designing, in the history of art, in embroidery and even in various industrial activities. Switzerland

had become a prolific field for the works of the Institute. A few months before her death the Foundress sent her religious to St. Gall where a home was provided for many Italian girls who found employment in the embroidery factories.

CHAPTER XVII.

BELGIUM AND HOLLAND

The Franciscan Missionaries of Mary offer themselves as victims to God, for the Church and for souls. According to the desire of the Holy See, they will establish themselves in even the most dangerous and distant Foreign Missions.

Extract from the Constitutions.

WHEN Cardinal Goossens was in Rome in the year 1888, he discussed with Mother Mary of the Passion the advisability of placing a convent in Belgium. He assured the Foundress that her religious would receive a most cordial welcome from him and his people. A new Province had just been added to the Institute, embracing England and the north of France, and the Superior of the Chatelets, Mother Mary of the Redemption, was appointed Provincial. After a visit to the Novitiate of Brittany, Mother Mary of the Passion went to Mechlin and arranged with the Cardinal for a house in Antwerp. In a letter to Father Raphael, she manifested her deep concern for this new foundation. The letter was dated August 6, and read: "I do not know yet, whether or not I should go to Belgium. In spite of my reluctance to undertake this journey, it is my wish that nothing may be left undone to contribute to the glory of God. You will decide for me. I feel myself more than ever prepared to do whatever Jesus might wish. Sometimes I ask myself if my end is approaching. Yesterday I could have believed that my hour had come. My

health has been so poor, that I feel that I am not long for the world. But that is now over."

A little later she wrote: "The inspiration has come to me to go to Belgium and I shall leave here even without waiting for your reply. I know the journey will mean much suffering but I am so accustomed to it, that a little more or less will not matter much. Pray for me. I dread foundations even though I make them through love of God. At times life seems so hard! I have prepared my daughters for a courageous combat against the anticipated difficulties. Whether or not we shall succeed, I shall have at least done my duty." When she was about to leave Paris, she received from a stranger as an alms a ten centime piece of Belgian money. The thought occurred to her, "with ten cents and myself, I go."

From the beginning, everything appeared to have been arranged in a providential manner in the Belgian Foundation. Cardinal Goossens gave his immediate assent to the official request which was presented by the Very Reverend Anselm Knappen, Secretary General for the Missions and recommended the sisters to the Dean of Antwerp. A new parish had been erected in a suburb of the town in the midst of a population poor in religion and also in the goods of the world. The place was known as the White Congo and its first pastor rejoiced when he learned that the Missionaries were to share with him the poverty and hardships of his charge. When the Very Reverend Father General re-

ceived the news of the Antwerp Foundation he wrote to Mother Mary of the Passion: "God and you move much more quickly than I. While we are busy here, procuring recommendations, you obtain what you want in Belgium. Last evening your despatch announcing that you had the permission of the Cardinal of Mechlin must have crossed mine, telling you that the letter of Cardinal Simeoni had been sent out the evening before. Cardinal Goossens has already been pleased to grant what the Propaganda has requested of him."

The work began in direst need. A house was rented, a small hovel, in which Mother Mary of the Passion installed herself with her daughters. It lacked all furniture and a charitable neighbor graciously lent the Sisters sufficient equipment to cook their food. Their abject poverty won the sympathy of the population and the people were not long in coming to their aid. The women and children brought their modest alms and assisted in every way possible in the preparation for the ceremony of installation which took place on August 20. One of the first works to which the Sisters devoted themselves was the decoration of the church for the Feast of St. Louis. On the eve of August 25, Mother Mary of the Passion might be seen busily engaged doing the work of the sacristan in anticipation of the first Mass of the new parish.

A school was opened and catechism classes were organized, which attracted more than two hundred children. Within a year the number was

two thousand when the Cardinal came for his official visitation. The Community had also increased with several Novices and sixteen Belgian postulants. In a reasonable time the attendance at the school increased to more than three thousand and in addition to this educational work, the Sisters were given charge of several parish societies; they also opened dispensaries in which food, medicine and treatment were given to the poor of the quarter. The magnitude of the work in Antwerp made it imperative that new buildings should be provided. Property was acquired and a generous Catholic came to the assistance of Mother Mary of the Passion with a donation of thirty thousand francs to enable her to begin the new construction. Later on, he gave much more, and it is due in good measure to him, that a convent was built which now accommodates almost one hundred religious. The lady patronesses of the Committee of St. Elias assisted materially in the erection of the magnificent school of Congo Street and furnished the means of carrying on the extensive charities administered by the Sisters to the needy in the numerous population of Antwerp.

Another foundation in Belgium came into being in 1893. Cardinal Goossens, with the desire in his soul that something should be done in the Belgian Congo, suggested that a House should be established, where Missionaries might be trained to work successfully in the heart of Africa. It had been written into the Constitutions of the Institute, that "The Franciscan Mis-

sionaries of Mary would establish themselves, according to the desire of the Holy See, in the foreign Missions, even the most distant and the most dangerous." Mother Mary of the Passion was happy to offer her daughters for the salvation of the poor blacks of Africa, and the sisters in turn were willing to be sent to one of the plague spots of the world in the midst of a race of cannibals. That the number of laborers might be adequate for the work to be done, it was necessary to open a Novitiate for the instruction of religious along the lines required for successful work in a field where colonization and evangelization were to go hand in hand. The Cardinal assisted Mother Mary of the Passion in the realization of her plans for such an institution.

Mother Mary of the Redemption, then the Provincial of France and of Belgium, and later the second Mother General of the Institute, had discovered in Gooreind, in the fertile plain of Campine, a few leagues from Antwerp and near the Dutch border, an estate well adapted to initiate future Missionaries into different features of their Missionary vocation to the Congolese. The Cardinal authorized the Novitiate which is still attracting many splendid vocations from the Netherlands. The Missionary Colony of Gooreind with its varied activities and works, has never lost sight of the original idea of its foundation, namely, to train Missionaries for the Congo, and from the day of the first departure of these heroic souls in 1895, up to the present, vocations

for the Apostolate to Africa have never been wanting.

When the first missionaries from Gooreind arrived at the Congo there still remained before them a toilsome and perilous journey in a caravan and up the river. After surmounting the difficulties of the way they eventually found shelter in a poor hut on the border of a virgin forest from which the leopards came forth at night to prowl about the dwellings. The patient toil of training children began, and they soon had the joy of seeing many of these become children of God and heirs of the Kingdom of Heaven in this pioneer foundation of our Lady of St. Lambert at New Antwerp. In Central Africa they have now eleven houses, of which eight are in the Belgian Congo on the banks of the great river. They are established at Banana, Boma, Leopoldville, New Antwerp, Sandoa, Basoko, St. Gabriel and Stanleyville. In the French Congo, in the Vicariate Apostolic of Brazzaville, are located the convent of St. Francis of Alima at Boundji, and the school and dispensary of Lekety; in the Portuguese Congo, there is a convent at San Salvador. At all these houses, they teach the children, Catechumens and orphans; they also conduct dispensaries and hospitals for the blacks, are in charge of three Lazar houses for the victims of the Sleeping sickness and direct the Red Cross Hospital for Europeans.

The name of Mother Mary du Rizzier will be ever held in grateful remembrance by the Missionaries in the heart of Africa. She was born in

Ghent in 1859, and was one of the first postulants in the convent at Antwerp. She made her Novitiate at the Chatelets and then returned to her native country, soon to depart at the head of the group which was assigned to the Congo. On July 6, 1896, she left Europe to establish a House at Bangalas, New Antwerp. She encountered every trial that might come to a Missionary in the land of leopards and crocodiles, of cannibalism and sleeping sickness, and spent her days in patient toil, for the children of the blacks. If progress was slow she encouraged herself with the thought that in the second or third generation "others would reap where we are sowing." She had a mother's heart for the children and traveled in their interests from Boma to Stanley Falls, from Alima to the hills of the Portuguese San Salvador. For a quarter of a century she was a catechist, infirmarian, gardner and cook; she nursed Europeans in Red Cross Hospitals and negroes in their huts and Lazar houses. She acquired a perfect knowledge of the language of the country and talked to Congolese children of the things of God with as much devotion as though they were her own. She was obeyed by them as a mother and when in 1919 she was called by God from the scene of her labors she had established a chain of Missions in the heart of Africa which will continue to bring to generations yet unborn the saving truths of the Gospel of the Saviour.

At the time when her daughters were organizing their work in the Congo, the Mother Found-



Convent of Gooreind, Belgium



Leopoldville Lazaretto, Belgian Congo

ress had received in Rome a young African girl, whom Divine Providence had led to her from far away Baghirmi in the heart of Africa. The little Sellouha had been borne across the desert to Tripoli by slave traders. At Rhadams she was purchased by Si-Djellouli, secretary of the Bey of Tunis. He was an intelligent and honorable man and in his house the young slave lived happily and received a good education but became a Mohammedan. When the French Protectorate freed the slaves, Sellouha sought refuge with the Sisters of St. Joseph of the Apparition. These entrusted her to the family of a French officer, a friend of the Franciscan Missionaries of Mary at St. Monica's, and when this officer left Tunis a few months later he sent a request to Mother Mary of the Passion to receive her in Rome. Her conversion began on the day of Corpus Christi when she knelt at the passage of the Blessed Sacrament. She then applied herself to the study of the Catechism with a joy which indicated the fervor of her desires. She was baptized and confirmed by Cardinal Parocchi and received the name of Mary Sebastian in the little chapel of the convent in the Via Giusti. The Mother Foundress, sincerely happy, offered her to God as the first fruits of the Apostolate among the races of darkest Africa. Mary Sebastian wished to become a religious and after a reasonable period of probation, Mother Mary of the Passion was assured that her "little black sheep" had a vocation from God. After her profession she desired to return to Africa but health would

not permit her to undertake the hard life in the Missions, and she was sent to Grottaferrata. Later she was transferred to the convent in Tunis to realize in that city one of the first desires of her religious life, that of becoming a Missionary for Christ in the very place where she was brought up as a Mohammedan.

The missionary orders in God's Church depend in part for their resources upon the Procures. Such institutions are necessary since rarely if ever, is a self-supporting Catholic establishment found in the foreign field. The religious in the Congo sought help from their sisters in Europe and to ensure the stability of the work in Africa, the Procure for the Congo was opened in Belgium, October 18, 1899. A small house in the Rue du Marais was obtained, and was soon moved to a site on the Rue du Bois Sauvage by the side of the Cathedral of Saint Gudule. A workroom was opened and a school of domestic science was begun under the patronage of Princess Clementine. Three years later, Woluwe, at the gates of the Capital, received the Franciscan Missionaries of Mary with a printing plant and workroom. At Mechlin, a dispensary was opened and a school which now registers an average of about 500 pupils. A workroom for the production of laces and embroidery is also in existence. At Bruges another Belgian foundation was made with a convent opened in 1924.

Holland, in 1903, welcomed the Missionaries to Acht, Brabant, and a little later to Gratham, Limburg, with such sympathy and charity that

the Mother Foundress could say: "The ways of God are beyond our understanding; while the elder daughter of the Church is bringing so much sorrow to her Mother, a Protestant nation receives us with love." These houses were transferred in 1907 and 1908 respectively, to Amsterdam and Maastricht.

CHAPTER XVIII.

GROTTAFERRATA

Far to the right, where Apennine ascends,
Bright as the summer, Italy extends;
Its uplands sloping deck the mountain's side,
Woods over woods in gay theatric pride;
While oft some temple's mould'ring tops between
With venerable grandeur mark the scene.
Goldsmith—The Traveler.

A CHANCE meeting between a Father Maurizio and a little orphan in the streets of Rome in May, 1886, was the occasion for the formulation of plans for the establishment of a new department in the Institute which was to bring many vocations to the missionaries. The good Father led the child to Mother Mary of the Passion, and in the convent of Via Giusti she was prepared to receive her first Holy Communion. Two little postulants also presented themselves about this time. They were hardly fifteen and when told they were too young to enter the convent they began to weep. Moved by their plight, the Mother Foundress conceived the idea of a Probandat, as a means to give to our Lord His cherished spouses, and to pagan souls, angelic missionaries. Such a house would serve on the missions to foster native vocations who could do great things for God when trained from childhood in the principles of the religious life. The Sacred Congregation of the Propaganda accorded its full approbation to the idea in 1888.

On the Feast of St. Joseph in this same year, with the encouragement of Cardinal Simeoni, the Mother Foundress placed her Probandat in Rome under the patronage of the foster father of our Lord and received therein five Italian children in the first month of its life. The Very Reverend Father Bernardine officiated at the ceremony in the chapel of St. Helena when they were invested with the cord of St. Francis. St. Rose of Viterbo was named their patron saint and soon the children were designated as "Rosettes" in the convents of the Institute. It was the intention of the Mother Foundress to establish a separate house for the training of these little ones whom the Providence of God brought to her maternal care. She was persuaded that a place outside the City of Rome was required which might serve the three-fold purpose of a Probandat, a Novitiate and a Retreat for those religious whose health might be impaired.

Traveling one day through an old estate in the neighborhood of Mentana, the Foundress paused before a poor little church. She entered and was immediately attracted by its unique statue of the Blessed Virgin carrying the expressive title, "Maria Diluvia delle Grazie, Mary Deluge of Graces." She returned to Rome with a vivid recollection of that simple statue of the Madonna and placed her search for a home for the Probandists and Novices in charge of Mary, Deluge of Graces. Grottaferrata, famed for its vines and an ancient abbey, beautifully situated in the Alban Hills in the Diocese of Frascati,

was in due time the answer of the Blessed Mother to the prayers of the community in Rome.

Of unusual historic interest was an old monastery in a suburb of Frascati and which was founded in 1004 by St. Nilus. Legend tells that it was erected on a spot where the Blessed Virgin appeared to the Saint and bade him build a church in her honor. The work was begun by Nilus and carried to completion by his successors. In the Middle Ages, Frascati became one of the renowned battlefields of Italy and the monastery was frequently the very center of many a sanguinary conflict. Romans and Tusculans, Guelphs and Ghibillines, Colonna and Orisini battled around its walls and in the course of time, the abode of the monks took on more the appearance of a barracks than of a house dedicated to the service of God. In the nineteenth century a Congregation of Basilian Monks, who follow the Greek rite, came into possession of the monastery. It enumerates among its treasures from the past a valuable Greek library and in the chapel of St. Nilus are still to be seen frescoes done by the brush of Pinturicchio. A statue of our Lady of Grace is the legacy of St. Nilus himself and he is said to have found this image of the Blessed Virgin in a grotto close to the grill of the cloister, whence comes the name, Grottaferrata. The Feast of Our Lady of Grace is observed there each year on the day of the Annunciation when Mary received from the Angel the salutation, "Hail, full of Grace."

It was with special joy that Mother Mary of

the Passion looked upon this dear Madonna in the locality where she had decided to found a convent. She was sure that the Blessed Virgin wished her daughters to find a home on Bel-poggio, the Beautiful Hill. From its summit may be seen one of the most magnificent views in all the world. Nearby is Frascati, where the Romans of ancient days were accustomed to seek the refreshing, cool climate during the warm months of the summer and where Romans of the present day go and do likewise. The roofs of Marino and the turrets of the Castle Gandolpho are plainly visible from this Alban Hill. Tivoli, in all its gleaming whiteness, at the entrance of the valley of the Aniene with its cascades and waterfalls is a perpetual delight. To the west extends the sea in its limitless expanse of silver and dominating all the scene is Rome, the City of Popes, where the stately Dome of Michelangelo towers in all its majesty above St. Peter's. The glory of the Italian sunset and the blue of the Italian sky are not the least of the charms of this blessed spot where a house was to be founded which was to become in the course of time the Chatelets of Italy.

Grottaferrata, where every prospect pleases, appealed to the Mother Foundress not only for its natural beauty, but also for the practical feature of its productiveness. In announcing her plans to the community in Rome she made a happy allusion to the ruins of an ancient villa, which is reputed to have belonged to the greatest of the old Roman orators. "We are going to live

with Cicero." Then in further explaining the purposes of the place, she added, "The will of God is our sanctification and that is the only thing which will follow us beyond this life. Fields and scenery remain on earth but sanctity brings forth fruit for eternity." With the acquisition of the desired property it was at once dedicated to St. Rose of Viterbo and its transformation into a religious retreat was soon under way. It was the hope of the Foundress that the Convent of St. Rose should become one of the great resources of the Institute where future novices might grow into the fulness of the charity of Christ and zeal for souls and where they might receive that training in sanctity and sacrifice of self by which they would become real Missionaries of Mary.

To the end of her days Mother Mary of the Passion loved very much the peace and quiet, the silence and solitude of this convent. "I do not know," she said, "whether or not it will lose in the future anything of its present peace. One is more alone there than in our other houses. Now I understand why the saints loved to retire in the country to work and to pray. There, one seems nearer to God. It is sweeter than the city and it is good to escape the noise." The foundation was accomplished in the month of May, 1893, and Grottaferrata has since shared with the Chatelets the blessed task of training its thousands of missionaries who invariably carry to their mission fields the sweetest recollections of a Novitiate, where the charms of nature were not

the least of the graces which God offered them in the formative period of their religious life.

It has been an invariable rule in the Institute that a sacrifice must attend each new foundation and the Convent of St. Rose offered no exception. The niece of the Mother General, Mother Mary Charles, was to be the first to pass to heaven from its portals and almost on the very day when the house was dedicated. This elect soul was born while Mother Mary of the Passion was on the missions in India. Charles de Chapotin, the brother of the Foundress, and the father of three sons, had written to his sister and expressed the regret that Heaven had not sent him a daughter. In her reply, she informed him that God was waiting until he should become more resigned to the vocation of his sister and added the assurance that he would be blessed with a daughter, to whom he should give the name of Helen. She came into the world on the Feast of St. Helen. Orphaned of both her parents at an early age, she turned to her aunt and looked upon her as a mother. On the occasion of a visit to the Chatelets, she confided to Mother Mary of the Passion her desire to follow a religious vocation and entered the Institute in 1889. Two years later she pronounced her first vows. Shortly after this profession her health began to fail and she was sent to Italy in the hope that she might recover from her illness. Her condition, however, became worse and the sweet child soon received the Sacrament of Extreme Unction at Grottaferrata with joy and

resignation. The following day she remarked: "When I went to sleep last night, I hoped so much to awaken in heaven." The hope was not long postponed and while the first mass was being celebrated on May 29, 1893, in the provisional chapel, Mother Mary Charles peacefully breathed her last in an adjoining room. She awaited the coming of our Lord to St. Rose's to take her flight to heaven as the first fruits of the now famous foundation in the diocese of Frascati.

Soon after the death of Mother Mary Charles, a young Italian postulant Marie Chiarina, was also called to her reward at Grottaferrata. Just before she closed her eyes in death, she said to the Mother General with a smile:

"When I am no longer here, will you promise me that you will turn to your little Chiarina and ask her to help you in your hours of trial? Then I shall speak to Jesus and Mary and tell them to help my mother."

"You wish then to be an angel guardian," replied Mother Mary of the Passion.

"Yes, that is exactly what I desire."

Chiarina was followed to heaven by Sister Mary Martine and Sister Mary Dominic whose deaths were precious in the sight of the Lord. Commenting upon them the Mother Foundress said: "Before becoming a Superior, I had never seen anyone die; although God had called many of my own to Himself, I had never been permitted to be present at their last moments. As a Superior, I considered it my duty to assist my



Convent of St. Rose, Grottaferrata

daughters at the hour of death. On the first occasion it was a great trial. Then I turned to the Sovereign Lord of life and death with this prayer. Since it is my duty to close the eyes of those, whom Thou hast given me, I offer them in return to Thee, O my God, and grant, that all may have a peaceful and happy death." Many have been the indications that this prayer of the Foundress was answered, not only at the Convent of St. Rose, but in all the houses of the Institute. Corroboration of this fact may be seen in the exclamation of a non-Catholic physician in India at the deathbed of a Franciscan Missionary of Mary: "These women are so peaceful and joyous in the hour of death that they seem to love to die."

After the establishment of Grottaferrata, Mother Mary of the Passion began her visitation of other houses in Europe. Her journey led her first to Fribourg, where she saw with much satisfaction the progress in the workrooms and the Masonic grotto now transformed into a chapel with its daily adoration of our Lord in the Blessed Sacrament. From Switzerland, she continued her way to Antwerp, then to the Chatelets, to Paris and Marseilles. Everywhere, she found expansion and development, and it was a sweet consolation to her to see the blessing of God upon these works which had cost her so much labor. At Antwerp, the missionaries were conducting a bureau of charity which was giving assistance to thousands of people in that town. The schools were overcrowded and the fruits of Catholic

education were plainly visible in the hundreds of pupils taught by the Missionaries of Mary. At Vanves, a new convent, the gift of a charitable lady, Madam Audibert, awaited her inspection. She found it an ideal Franciscan institution in its simplicity, poverty and good order, and pervaded throughout with an atmosphere of devotion and recollection. The Holy Name of Jesus, according to the desire of the Mother Foundress, had been placed in the center of the cross which surmounted the building. This had hardly been done, when a nightingale alighted on one of the arms of the cross, and poured forth his little soul in song. He returned each night and was soon known in the convent as the "Nightingale of the Holy Name of Jesus."

At the Chatelets, the Foundress spent eight days and found many fervent novices whose hours were filled with prayer and work. She was delighted with their efforts and saw in them a great assurance for the future of the missions and for the houses of Europe. On her departure, she left this word with her daughters: "Humility is the secret of love. Humility, disregard of self, is the sure way to sanctity. They know little of humility, who believe it to be simply a virtue opposed to vanity. It is much deeper; as pride is the inordinate love of self, humility is the absence of self love, and it is only when we are humble, that we can be filled with the love of God. You must be victims of humility, to secure conversions on the missions."

CHAPTER XIX.

FATHER BERNARDINE OF PORTOGRUARO

What shall I render to the Lord, for all the things that He hath rendered to me? I will take the chalice of salvation and I will call upon the name of the Lord. Praising I will call upon the Lord and I shall be saved from my enemies.—Liturgy of the Mass.

IN THE beginning of June, 1889, Mother Mary of the Passion informed her daughters by a circular letter of the resignation of the Very Reverend Father Bernardine. Later he was to receive from the Holy See the plenitude of the priesthood by his consecration as Archbishop Dal Vago. The letter of the Mother Foundress was as follows:

“My dear Children,

“A great sacrifice is in store for us: at the close of last year, our Very Rev. Father General applied to the Holy Father for a release from his duties as General which he has so faithfully borne for twenty years. The Pope finally acceded to his request. The General Chapter of the Order will assemble in Rome, on September 17, Feast of the Stigmata, and October 3, a new Successor to St. Francis will be chosen. You know what the Rev. Father has been for me and for the Institute in hours of trial and difficulty. To him we owe the prosperity of our Religious Family for he has been to us an angel of salvation. It is needless for me, my dear children, to recommend to your prayers the election of his

successor and the celebration of the General Chapter.

"In the present state of affairs in the church and in the world a Chapter of our Order may be of utmost importance. From now on let us be devoted children and after the example of Moses, continue to plead its cause.

"From September 17, all the masses will be offered for the intentions of the Chapter; each day three members of the Community will offer their communions for this intention; the nine days preceding the election, we shall make the Stations of the Cross for the Souls in Purgatory. These prayers will be recited in Europe during the Chapter, and in the missions, until October 11, octave of our Seraphic Father, St. Francis. Finally, from the Benediction of October 2, until that of October 3, two adoratrices will succeed each other before the Blessed Sacrament to pray for the election, and should the Bishop permit, the Blessed Sacrament will remain exposed during that time.

"Allow me, my daughters, to ask a prayer for your Mother, to whom this change will mean so much. Let us abandon ourselves to the Holy will of God."

At the moment when this venerated Father and devoted Protector was about to be released from his charge, Mother Mary of the Passion deemed it a duty to address him a letter of gratitude and explain the status of the Institute. She accordingly wrote as follows:

"Very Rev. Father:

"It seems that the Lord has frequently inspired me to send you a word regarding the Institute before the opening of the Chapter.

"The foundation of the Institute has never appeared to me as the work of any creature but rather of the will of God to meet certain needs of the present, namely, of expiation and renovation.

"By the very fact of this Divine call, I have always believed that the devil would torment the Institute in a very extraordinary manner. It seems that the Institute must be like our Lord, 'For the fall and resurrection of many.' Hence, it requires the special protection of the Church and the Order.

"I feel myself almost powerless to protect this work of God.

"May I ask you to grant us one of the Fathers for the direction of the novices. I feel it is my duty to make this request.

"Our debt of gratitude to you, Very Rev. Father, is so great that we shall never be able to repay you but our hearts will ever be filled with filial gratitude towards you."

The General Chapter opened on September 17. On the eve of the election, October 3, 1889, Very Rev. Father Bernardine sent to Mother Mary of the Passion a chalice which has since been carefully preserved in the Institute. At the same time he wrote:

"To the Very Rev. Mother and My Daughter in St. Francis,

Mother Mary of the Passion,

Superior General, of the F. M. M.
*Calicem salutaris accipiam et nomen Domini
invocabo,*

Father Bernardine of Portogruaro,
On his last day as Minister General,
October 2, 1889."

Mother Mary of the Passion understood the silent exhortation contained in this message; the same day she wrote to Very Rev. Father General:

"Very Reverend Father:

"Today I took refuge in the chapel and prostrate before our beloved Master exposed, I wept as I have not done for a long time. Between our merciful Saviour agonizing and my soul, there was a union which I cannot express even to my Grandfather. I felt myself victim with the divine Victim, and how bitter the chalice seemed to me at that moment. Surely, the angels must have inspired my Grandfather to send his granddaughter a chalice, souvenir of the seven years during which he had been so compassionate a Father. Profound thanks to the Father to whom I owe so much; a prayer of gratitude and love goes forth from the wounded hearts of his daughters. But we listen to your voice, Reverend Father: '*Calicem salutaris accipiam et nomen Domini invocabo.*'

"We shall accept this chalice sent to us by the will of God. We shall invoke the name of the Lord for our beloved Father, earnestly imploring God to shower upon him His choicest graces. We have little to give him but October 2 will

always be set apart for his intentions. On that day, Mass, Holy Communion and all our prayers and good works will be offered for him who has grafted our Institute on the ancient trunk of the seraphic Order of St. Francis."

The next day, Mother Mary of the Passion assisted in the Convent of Saint Anthony at the last Mass celebrated by the Very Reverend Father Bernardine in his capacity as Minister General. She prayed that God would send a worthy Successor to this true son of St. Francis. The choice of the Chapter was the Very Rev. Louis de Parme, who soon brought the assurance to the Mother Foundress that she could find in him a father and protector for her Institute.

By a prescription of the Constitutions the Missionaries of Mary assemble in a General Chapter for the election of the Superior General and her Council every twelve years. A General Congregation is held every six years, and in 1890, this Congregation was of great importance, because of the progress made since the last Assembly in 1884. The Constitutions had received their first approbations from the Holy See. The Coutumiers were proving their value in all the houses of the Order. The Novitiates were attracting numerous vocations and the Foundations were multiplying both in Europe and in the mission field.

Provincials and delegates from the Provinces brought to Rome in September, 1890, the account of their labors and the reports led the Mother Foundress to exclaim, "Whatever has

been done, has been accomplished by the all holy will of God. Since I am nothing, He is everything." It was this thought which she would impress upon the missionaries gathered around her.

At the approach of the preceding Feast of the Epiphany, Mother Mary of the Passion had written: "Fourteen years ago, poor and dejected, I came to Rome; I had four daughters with me, now I have four hundred. How good God has been, and it is solely His work! One might say, that I have been sacrificed for the love of other souls, and He has willed that I should feel all the pains and trials in the protection of the Institute which He has willed to found. May God do with me as He will. After all I am only an instrument in His hands."

An affecting incident at the Congregation was the meeting between Mother Mary of the Passion and Mother Mary de Britto, who had been one of her first companions in India, and whom the Foundress had not seen since the day of her departure from Ootacamund. It was their last meeting on earth as Mother de Britto returned after the Congregation to her Indian Mission where she was soon called to the reward of her missionary labors.

A graceful tribute was paid to the Institute by the Franciscan Fathers on the occasion of this Congregation. One of the sons of St. Francis had painted a magnificent fresco behind the altar in the Convent of St. Anthony. It represented the Seraphic Patriarch surrounded by his most illustrious children, the glories of his Order.

Dante was represented by the side of St. Bonaventure and St. Bernadine of Sienna; Columbus had a place in the picture, and Sts. Claire, Agnes and Philippa were also represented. With a deep emotion, Mother Mary of the Passion beheld at the feet of St. Francis a white figure on her knees, a Franciscan Missionary of Mary. The Friars Minor had given a place in their glorious painting to their missionary sisters and thereby ratified anew the adoption of the Institute by the Seraphic Order. "May the Institute ever remain at the feet of St. Francis, as it is in this church of St. Anthony," exclaimed Mother Mary of the Passion as she viewed the painting which told so eloquently of the place her daughters had won among the children of the Saint.

At the conclusion of the General Congregation a pilgrimage was made to Assisi. From this sacred spot Mother Mary of the Passion and the Mothers who assisted at the Congregation, repaired to Florence, to the Convent of the Quacchi, to give formal expression of their gratitude to the Very Rev. Father Bernardine for his multiplied favors extending over many years. With them was a group of Stigmatine sisters and the two communities assisted at the Mass of the former Minister General. Some months after the venerable Grandfather wrote a last letter to the Institute. It was his valedictory to the daughters whom he loved and was filled with the unction of his pious soul which was already hearing from afar echoes of the songs of angels in

eternity. It began with an invocation of the Holy Name of Jesus and thus continued:

"To our beloved daughters of all the Convents of the Institute of the Franciscan Missionaries of Mary, I, Father Bernardine, Grandfather, send my blessing.

"It is impossible, my little doves, to answer in particular each Convent which sent me filial and grateful greetings for Christmas and the New Year.

"And so I am taking the liberty of addressing you collectively as I did when General of the Order.

"Now that I have no longer this charge I have no authority to speak to you through a circular, but the title of Grandfather which you so graciously gave me affords me this privilege.

"First, I thank you with all my heart for your sincere and affectionate greetings which are heartily appreciated, and above all I wish you that which is the object of all Christian hope, the grace of God in this life and His glory in the next: 'Gratiam in praesenti, et gloriam in futuro.'

"I recommend to each of you the fulfilment of your duties and the sanctification of your souls by frequent meditation and continued remembrance of Jesus.

"Jesus Crucified, your Spouse. Ah! deign, Divine Spouse, to unite us to Thee on the cross, that we may please Thee and co-operate with Thee in the salvation of souls.

"Jesus Eucharistic, your life, soul of your soul.

Ah!—my Jesus, grant that we may live henceforth only for Thee and in Thee.

“What a subject for meditation and imitation for your whole lives! And all that, through love, through love, through love, in spirit of loving sacrifice: Love in order to sacrifice; sacrifice in order to love.

“And should you also desire a subject of meditation on the Blessed Virgin Mary, since you are her missionaries, consider these three points, which embrace all:

“Immaculate,—Mother of God,—Dolorous.

“And for our Father St. Francis:

“Conversion of creatures to the Creator,—From the Creator to creatures to lead them to the Creator,—Intimate union of love and suffering with and through Jesus Christ.

“Perhaps this is the last time I shall write to you. I am getting old. Today I am entering my seventieth year and who knows how long more I may live. For this reason I wish to leave you these words which will always be useful to you.

“I am most grateful for the prayers and good works which you offered to God for me. I also do not cease to pray for you and for the prosperity of your holy Institute.

“Au revoir, if not here below, in Paradise. I bless each and every one, Mothers, Sisters, Professed, Novices, Postulants and Probandists, in the Name of the Father and the Son and of the Holy Ghost. Amen.

“Your devoted Grandfather,

“Father Bernardine of Portogruaro,

“Ex. Min. Gen. O. F. M.

“Quaracchi, College of St. Bonaventure,
January 14, 1891.

“Feast of the Holy Name of Jesus.”

Two years later the Very Reverend Father Bernardine de Portogruaro was named titular Archbishop of Sardes. Mother Mary of the Passion wrote her felicitations on this happy event in the following words:

“Your Grace:

“The best of Grandfathers is soon to become an Archbishop. I know that he finds a delight in the stories of his dear granddaughter and so I must relate these.

“St. Dominic, in whom my family prides itself on a blood relationship, has been good enough to grant me each year, a signal favor for his Feast; hardly ever has he failed me. Yesterday I was expecting it, and until evening, I had received nothing but crosses. Father Raphael and Father Sabattino called and did not bring any good news, The Angelus was about to ring and I began to fear that St. Dominic had forgotten me so I said to Mother Vicar: ‘Open the letter box; I cannot believe that St. Dominic will allow the day to pass without sending me some good news.’

“Mother Vicar obeyed and found in the box only a little dust. I carried my thoughts of St. Dominic with me to the Blessed Sacrament. Soon afterwards the door bell rang and Father Raphael and Father Sabattino had returned to give us the most delightful surprise: ‘Grand-

father is named Archbishop of Sardes.' Grandfather knew the feelings of my heart at the procession on October 3, 1889, when I saw him for the last time at the head of the Order; he knows what I thought and why I prayed, and he understands everything which passed in the soul of his poor granddaughter. May this dignity bring him the means to do even more for the Church and the Franciscan Order! Mother Majeure of the Stigmatines and myself have never ceased to pray for you and we shall be, I think, the two most sincerely happy of your friends at your elevation. Your Grace understands very well that heaven does not disappoint my hopes and that our work is not yet finished on earth. I need not say more as I know that I am understood.

"Now for the second story. This morning at Mass, after Holy Communion, it occurred to me that a Bernardine born on the Feast of the Holy Name of Jesus should find a place in his insignia for the Adorable Name."

The new Archbishop adopted the suggestion, and the figure of the Lamb with the Holy Name found a prominent place in the Coat of Arms which carried as its motto, "Veritas Caritatis, Caritas Veritatis, the Truth of Charity and the Charity of Truth!"

Archbishop Dal Vago, as Very Reverend Father Bernardine was to be known in the future, was consecrated in Rome, September 16, 1893, and Mother Mary of the Passion assisted at the ceremony. On the following day he celebrated Pontifical Mass at the Convent of St.

Helen and a few days later visited Grottaferrata. The details of these visits were cherished by the Mother Foundress and were carefully recorded in the Memoirs of the Very Reverend Bernardine of Portogruaro.

In the month of May, 1894, the Mother Foundress received the sad news of the mortal illness of Archbishop Dal Vago, who, as Father General of the Franciscans, had been the Protector of the Institute, and whose paternal love and devotion had contributed so much to the realization of the ideals in the mind of Mother Mary of the Passion. In May, 1894, he had come to Rome to pay a last visit to the Institute and had desired, like the Patriarchs of the Old Law, to impart his blessing to those whom he was about to leave behind him in this world. He knew that his days were drawing to their close and was awaiting with peace and confidence the eternity that was opening up before him. "My day will soon be done," he had written to Father Raphael, "and the workman will be called to his Master. There is nothing left for me here below, except to suffer until the hour comes for my passage to eternity." From the Convent of Quaracchi, he sent this last word to Mother Mary of the Passion: "I am praying for you and all your Institute. May Jesus make us worthy to meet together in Heaven." On May 7, 1895, he was stricken with a second attack of apoplexy, and died on the same evening. Mother Mary of the Passion immediately wrote to Father Raphael as follows:

Rome, May 8, 1895.

“Very Rev. Father:

“This is the last letter I shall send you from Rome before the General Congregation. The day on which this event, so important for the Order, takes place, I shall offer my Communion for Grandfather. His death gives me new hope for the Order as he will pray so much for it.

“I am now leaving Rome, sure that this day, May 8, has been destined by God as a day of sacrifices. I leave under the protection of Mary Immaculate, St. Michael, the warrior of God, and St. Joan of Arc, who, like St. Rose of Viterbo, is a cherished child of the Blessed Virgin.

“Grandfather might do little more for the Order here on earth; but to us, who do not judge matters from a human point of view, it seems that his intercession will be very powerful for this General Congregation. What he was unable to achieve while in this world he will complete in the next. With St. Francis he will be a great protector of the Order and I trust also of my journey, the same that he took with you about twelve years ago at the time of my greatest trials.

“Our dear Grandfather is nearer to us now than when he was helpless on his bed of pain. Our hearts, however, feel the separation and the sorrow of your daughters is yours and your sorrow is theirs. He loved you so much, and he loved us so much!”

The simplicity and piety of this true son of St. Francis were reflected even in the valise

which he carried and which gave him the appearance of a begging friar. It contained the treasures of his devotion, a medal of the Blessed Virgin and a relic of the true cross. It served him at times as a table or a chair, especially in railroad stations, and on occasions even became a pulpit in his travels. After his death it was bequeathed to the Franciscan Missionaries of Mary and is still preserved in their Convent at Florence.

In the garden at the Convent of St. Helen is to be seen another souvenir of the Very Reverend Father Bernardine, known as the mandarin tree of Grandfather. When the new convent was built the tree, dry and leafless, was left for dead by the gardener entrusted with its transplanting. The Mother Foundress could only with difficulty reconcile herself to its loss, and for many a day watered it with holy water and prayed for its return to life. Her prayers were answered and the orange tree of Father Bernardine is still a treasure of the Institute, of which he remained to the end, the chief among its many loyal and devoted friends.

CHAPTER XX.

AMERICA

God sent thee from the crowded ark,
Christ bearer, like the dove,
To find o'er sundering waters dark
New lands for conquering love.

Rev. John B. Tabb.

THE fourth centenary of Columbus' great discovery turned the thoughts of Mother Mary of the Passion to America. She had grown up in the bosom of a family in which this western continent was not altogether unknown. Her father had been educated at St. Mary's Seminary in Baltimore and his family possessed extensive plantations in the West Indies. It was a missionary from Natchez, Bishop Chance, who perhaps, more than anyone else under God, had planted the seed of a missionary vocation in her soul and it was with a distinct feeling of joy that she received an invitation to establish the Institute in Canada. On April 28, 1892, she wrote: "This Foundation seems to me to be full of hope for the future. I think that I shall have many daughters in Canada. This people and the Franciscan Missionaries have so much in common, that they should get along well together."

Mother Mary of St. Veronica, one of her assistants, was named Superior of the first American foundation. It was to be situated at the Bay of St. Paul but as this site did not offer any great future for its work a change was made in favor of

Quebec. The sisters of St. Augustine, at the Hotel-Dieu, were from the beginning the best of friends and benefactors in the Archdiocese of Cardinal Begin. The first location was in Richelieu Street, a temporary establishment which sufficed for the needs of the religious, until the time when they came into possession of the splendid property on one of the hills of the town. In full view of the St. Lawrence River they constructed their first house and later a beautiful church dedicated to St. Anthony which has become the Church of Perpetual Adoration of the Blessed Sacrament in the Archdiocese of Quebec. It was erected by subscriptions collected through the zeal and devotion of Father Paquet, who was for many years the chaplain of the convent. The Missionaries received with the greatest joy the commission for the privilege of perpetual adoration, since devotion to the Blessed Sacrament is one of the very essentials of their religious life. Day and night they succeed one another before our Divine Lord and during the hours when the city sleeps these pious souls continue their prayers from the heights of Quebec, above the plains of Abraham, and implore without ceasing grace, mercy and pardon for all from the Giver of every good gift.

In the shadow of this sanctuary, they have established a great printing plant which is one of their notable Canadian works. The Novitiate was planned from the beginning and has sent many a Missionary to Japan, to China, to India and to Africa. The second house came into be-

ing in Quebec when a boarding school was opened on the banks of the St. Lawrence River, in a beautiful setting near the great shrine of St. Anne de Beaupré. Later on, a hospice for pilgrims to the shrine and a sanitarium for infirm religious were added. In the parish of St. Malo the sisters care for more than a thousand infants in their asylum of Notre Dame de la Providence. Visits to the sick and poor in their homes and the management of a school of domestic science are also among the works of the missionaries in this great Catholic city.

At Montreal a kindergarten was opened in 1919 and in its day-nursery children up to the age of five or six are cared for, while their parent or parents are engaged in their work. A hostel is also conducted by the sisters and in the convent, located on the Rue St. Dominique, in the Mile-end district of Montreal retreats for girls are given each month.

Five years after the establishment was made in Quebec the Archbishop of St. Boniface called a group of the Missionaries to Manitoba. The house was dedicated to St. Lawrence. A day and boarding school was opened under the most hopeful of auspices, but its work was rudely suspended, when in the first year of its life, the Convent was destroyed by fire. The Missionaries were not discouraged at this misfortune but set valiantly to work and repaired the ruin. During the years the Sisters have been represented in this part of Canada they have been continuously exemplifying the best principles of Catholic educa-

tion in their school and convent. From Manitoba, they extended their labors to the Indians, especially to the Sauteux, the relics of one of the great tribes of the West. At Pine Creek there was an Indian reservation with a small wooden chapel in charge of the Oblate Fathers. From 1897 to 1920, the Sisters taught catechism and maintained an orphanage for the little Sauteux. The description of this tribe, from the pen of one of the Missionaries, is not without special interest. She writes, "I believe it will be impossible to find a happier race than these Indians. They have no cares and live from day to day. When they have plenty, they eat too much, and when they have nothing they easily go two or three days without food. A house is the least of their troubles; twenty-five of them can find room in a small tepee; they roll themselves up in skins and sleep peacefully around the pole. They derive their sustenance from hunting and fishing. When they kill one or two elk they have a feast for the world. The kettle never leaves the fire. Plates and forks are unknown among them. In the summer they live on dried fish and if by chance they procure a little flour they make pancakes. They play, dance, eat and sing, with no thought for the future. They reap not, neither do they sow. What is the use? The forest is large and belongs to the world; they cut wood to keep them warm in the winter and when the time of harvest comes, the first who arrives in the field, gathers the best crop. What could be more primitive?"

In the United States the Institute is represented in the Archdioceses of New York and Boston and the Dioceses of Brooklyn, Providence and Fall River. The first foundation was arranged between the Mother Foundress and the Right Reverend Matthew Harkins, D. D. when he requested the sisters for an orphanage in the process of erection in the city of Woonsocket, Rhode Island. The building is located on Bernon Heights and commands the magnificent view of the town below and the Blackstone Valley. It is within the limits of the parish of the Precious Blood, whose pastor, Mgr. Charles Dauray, extended a most cordial welcome to the first group who came from the community in Quebec. The work of caring for the children began in 1904, and it has been one of the great consolations for the sisters of this St. Francis' home to see hundreds of their charges grow to an honorable and respected manhood and womanhood. A few years later the Institute came to the episcopal city of Providence where a house was established with a school of domestic science as one of its leading features. It is situated in the Italian section and the sisters find time to instruct hundreds of the little ones of this race in the duties of their religion and through the children, they have reached many a family and brought it closer to the Church.

A Procure for the Foreign Missions has been opened at the Convent dedicated to the Holy Family of Nazareth. This was completed in 1924 and was formally dedicated by the Right Rev.

William A. Hickey, D. D., who was named coadjutor to Bishop Harkins in 1919 and succeeded to the See of Providence in 1921. The dedication took place on the day before Christmas and the first mass was celebrated at midnight. The community had previously resided in a small house in the neighborhood and their entrance into their new home brought a special joy on the first grand Feast of the Nativity observed in the present Procure on Fruit Hill. The religious attached to this house labor directly for the foreign missions. They go forth regularly over the length and breadth of the United States to sell and collect, and are continually seeking resources for their sisters and their charges in far away lands. Due to the generosity which is characteristic of the country their appeals for the missions are not in vain. A Novitiate is connected with the Procure and many vocations have already been found in the United States.

In the neighboring diocese of Fall River, through the invitation of the Right Rev. William Stang, D. D., a foundation was made in New Bedford in 1906. In 1910, the Right Rev. Daniel Feehan, D. D. brought the Sisters to his Episcopal City. The safeguarding of the faith of immigrants and their children has been one of the serious problems of the Church in the United States for the past few generations. The influx from Europe made it difficult to provide at once a sufficient number of Catholic schools and churches for all who came to this country. The situation was met by the Bishops of the various



Holy Family Convent, Providence, R. I.



Holy Family Chapel, Providence, R. I.

dioceses and with such success that there are now magnificent churches for the faithful of all the nationalities which are represented so numerously in the population of the United States. Fall River and New Bedford attracted many from Portugal and the Azores and a Catholic school for the children of these immigrants came as a blessing from God. It was established in the parish of the Holy Ghost, in Fall River and from the beginning had an enrollment of almost 500 children. The religious supplement their duties in the classroom with the teaching of the catechism in the convent and in the Sunday Schools of seven parishes and care for the altars in six churches. Regular classes of instruction are held daily where hundreds of children are prepared for the reception of the Sacraments. In New Bedford the religious are concerned with the spiritual welfare of the Portuguese. They teach catechism in three parishes and make regular visitations to the hospitals, prison and the poor.

In the Archdiocese of Boston, under the jurisdiction of Cardinal O'Connell, the Missionaries are in charge of an orphanage, school, three clubs, holiday colony and catechism classes in five parishes. The convent was opened in 1908 at Orient Heights and has widened with each year the scope of its activities in this great metropolitan see.

A few blocks removed from the stately Cathedral of St. Patrick and the residence of Cardinal Hayes, the daughters of Mother Mary of the Passion are busy with a number of activities in-

tended to promote the welfare of children of the great city of New York. Here they conduct a day nursery and a kindergarten, catechism classes and clubs, and a school of domestic economy. At Roslyn, on Long Island, in the diocese of Brooklyn, a holiday colony was established in 1921. The beautiful estate of Mrs. Munson, a non-Catholic, was donated to the Institute to become a center of charity under the direction of the daughters of Mother Mary of the Passion. From May until October, each year, poor children are received at Roslyn and a delightful holiday is afforded them. They come in groups of fifty and remain for two weeks and then return to their homes chiefly in Brooklyn and New York, better in body and in soul for the days they have spent under the eyes of the Missionaries of Mary.

The Philippines received the sisters in 1912 in the diocese of Lipa. A convent was immediately opened in this city and four more were added later in Antimonan, Sariaya, Banan and San Pablo. Boarding and day schools are conducted, where children of the Philippines receive a solid training in the ordinary school courses and in the truths of the Catholic Faith. Workrooms are also in existence whose products go far in defraying the expenditures necessary for the schools. There is also a flourishing day school in the city of Manila, in the Archdiocese of the same name.

Mother Mary of the Passion desired a Novitiate in Spain because she felt that many good vocations could be found in that country and a knowledge of Spanish would be essential for suc-

cessful work in certain parts of the world. In 1904, the first group of missionaries departed from Rome for South America and came to Curimon, in the diocese of St. James of Chili. An orphanage and workroom were established and later a Novitiate was opened with the expectation that many vocations could be found in this Catholic country. In 1906, another orphanage and workroom were located in Santiago, the capital of the country.

In the Argentine the missionaries are to be found in Buenos Ayres, Serrano and at Mar Del Plata where the Unzué orphanage cares for hundreds of dependent children. At Teffé, in Brazil, a school, small hospital and dispensary exist and in the country of Peru there are six institutions exemplifying the principles of education and charity of Mother Mary of the Passion. They are located at Arequipa, Cuzco, Lima, Requena, Iquitos and Yurimaguas. Arequipa has an interesting history, which has been well told by one of its missionaries. "Called by their fathers in St. Francis," she wrote, "and answering the urgent request of the Bishop of Arequipa, the Franciscan Missionaries of Mary went to take their little part in the labors of the apostolate in Peru in 1911.

"Upon a height overlooking the beautiful white City of Arequipa, a small chapel dedicated to St. Rose of Viterbo and a few little, tumble-down houses became their home. How these buildings have been transformed by the labor and generosity of the Christians of Arequipa, blessed

and encouraged by their Bishop, is a tale reminding one of beautiful old stories in the history of Catholic Europe, when the workmen each gave one or two days of his week for the building of our superb cathedrals.

"The first work of the Franciscan Missionaries of Mary in Arequipa is with the women of the district prison, a fold wherein the stray sheep are gathered.

"Then there is a reform school for young girls. Here, religious training and the development of a taste for domestic work are the two chief corrective means.

"The third work is a boarding-house for girls, or rather an industrial boarding-school.

"The success of these works, which followed no preconceived plan, but which merely complied with the needs of the land as they presented themselves, soon called the Franciscan Missionaries of Mary to another Indian center, Cuzco. There they found their tasks to be in orphanage and school.

"And a house has now been opened at Barranco, near Lima. Here the Blessed Sacrament has drawn pious souls who wish to live near Him and plead the cause of their country and at the same time gathered together a number of young working women to whom He wishes to give His special protection.

"Must not Missionaries of Mary and Franciscans be attracted to work among the poor people hidden in every corner of this country? Let us

remember the words of Mother Mary of the Passion as she sent her first daughters to the shores of South America: 'Go and do something for the poor Indians!' "

CHAPTER XXI.

PORTUGAL AND SPAIN

"Ah, Lord," she cried, "when wilt thou cease to sow our path with difficulties?" An answer came, "Do not complain, daughter, for it is thus that I treat my friends." "Alas, Lord," she replied, "Perhaps that is why thou hast so few." Life of St. Teresa.

THE seventh centenary of the birth of Saint Anthony occurred in 1895 and a most elaborate celebration of the event was held in Portugal. To the Wonder-worker of Padua Mother Mary of the Passion was a devoted client and many a time and oft she had prayed to him when seeking relief from the financial cares which came with each new Foundation. In the establishment of the Pious Union in 1894, which soon numbered its membership in millions, the Mother Foundress had taken an active part. She manifested a personal interest in its development and rejoiced when it was canonically erected by the Holy See and placed under the direction of the Franciscan Fathers. The printing plant at Vanves was at the disposal of the Order for the production of the "Voice of Saint Anthony," the official publication of the Union.

The Centenary of the Saint seemed to be an auspicious occasion for bringing her daughters to the country of his birth. Lisbon was then the center of a magnificent celebration which extended over the greater part of the year and attracted visitors, not only from Portugal, but

from many other parts of the world. The ceremonies began on June 13 and Mother Mary of the Passion assisted with the ladies of the Court at the Royal Mass celebrated in the chapel of the Church of St. Anthony. In the evening she witnessed the splendid procession of the Blessed Sacrament and has left a picturesque description of this impressive demonstration. Headed by the horses of Saint George in rich accoutrements and bearing the Royal Arms the long line proceeded on its way through the streets of Lisbon with music and banners and flanked on either side by an admiring and reverential multitude. The King borne on a dais was a prominent figure in the procession and had a place near the Blessed Sacrament which was carried in a magnificent ostensorium by his Eminence, Cardinal Neto, Patriarch of Lisbon.

A week later the Villa of Saint Anthony was officially established. The installation of the Franciscan Missionaries of Mary in their first home in Portugal was a memorable event. The Villa was the fruit of the generosity of a nobleman of the country and was erected to provide accommodations for visitors to the Catholic Congress in Lisbon. In its spacious dining room elaborately decorated was to be seen a statue of St. Anthony amid a bower of palms and flowers. The King and Queen, the Nuncio and many of the ladies of the Court assisted at the ceremony of the opening of the Villa which was to be managed by the daughters of Mother Mary of the Passion. She herself planned an Altar, adorned

it for the first time and then took her departure for Braga, with the idea of placing a convent in that city. On her journey she passed through Alenquer and visited the house which had been the abode of the first martyrs of Morocco; later she went to Coimbre, where their glorious relics were preserved. At Braga, a house which formerly had been a Dominican convent was placed at her disposal. A statue of the Infant Jesus, the Menino Deus, was to be seen above the door of the poor little establishment so pitifully prominent in the town which was considered the religious capital of Portugal. It was this statue perhaps which gave to the Mother Foundress the inspiration to turn the structure into an orphanage.

The journey to the land of Saint Anthony resulted in the location there of the houses of Notre Dame Dos Remedios, the Portuguese Novitiate, a boarding school at Madeira, a Home for Aged Men at Lagos and a second house at Lisbon, which became the center of all the work in Portugal. In the revolution, which swept the country in 1910, the religious were expelled and their properties confiscated. Some of the Sisters were imprisoned; upon their release they were assigned to other houses of the Institute and carried with them the hope of some day returning to the land in which most of them began their religious life as Franciscan Missionaries of Mary, a hope which is being realized at least in part at the present time.

The visit of the Mother Foundress to Portugal led her to traverse Spain and it was with

great emotion that she found herself in the land of St. Dominic and of one line of her ancestors. She could not but have a special love for the country which had given so many saints to the Church and notably the Founder of the great Dominican Order. "I love Spain so much," she had written, "and I trust that God will grant me the blessing of seeing there a House of the Institute. I can not deny my Spanish blood which asserts itself so frequently and I never see anything Spanish which does not bring a thrill to my heart." The old sanctuaries and shrines attracted her very much as to them she brought a wealth of knowledge of the facts which had made them famous. Neustra Senora del Montserrat and the Santa Cueva, Our Lady of the Pillar, Saragossa, Madrid, Cordova, Granada, were all visited in turn and suggested to her well-informed mind a host of the associations which have written these names large in the history of the Church. At Monistrol she decided to ascend to Monserrat and of this trip she has left a beautiful description.

"We had scarcely reached the mountain top," she wrote, "when we surveyed with surprise and delight the beauty of the scene. The immense rocks, the foliage and flowers have produced a veritable fairy-land which neither pen nor brush can adequately describe. Trees, plants and flowers shoot forth from every crevice in the rocks. The mountain is crowned with gigantic blocks of stone and the old monastery is placed in a semicircle formed by these great boulders.

When the train stops,—and by the way, I must say it is a prodigy of engineering, this train climbing such a steep slope,—we ask ourselves how human skill could overcome such difficulties. Two men from the Abbey came to meet us and took our baggage; they were dressed in blue coats, very clean, and their Spanish boots were not the least prominent feature of their attire. It was a pleasure to meet them. They conducted us to a waiting-room where we remained for a short time. One of the Fathers came and informed us that he had been to Rome and had visited St. Anthony's College; we soon found ourselves at home. He took our names and led us into the large court which surrounds the Basilica.

“A few little doors bearing the names of St. Louis, St. Benedict, etc. opened on to this yard. The key of the first was handed over to us and we soon found ourselves in a real little convent. But what a singular arrangement! Perhaps, on account of the rocks against which the building is erected. First of all, there is the entrance about one yard wide, then an alcove with two beds; the corridor continues and leads to two rooms, one on the right, and the other on the left; a labyrinth spreads out before us; beds and rooms follow in succession. A little closet contains all the dishes required by pilgrims, who seek shelter under the mantle of our Lady of Monserrat. Tourists and lovers of comfort have a restaurant, a hotel and boarding houses with all accommodations; we find ourselves comfortable enough in this monastic room so charitably placed at our

disposal; we are queens during our stay here as this room does not communicate with any other and it opens on to the court. The monks do not supply food for the pilgrims but the baskets we received in Marseilles are still abundantly filled.

"The Church is magnificent. With confidence we invoke our Lady of Monserrat. After a short prayer, the guide led us to a little chapel dedicated to St. Aciscla and to St. Victoria. There we met an old gardener, very proud to have lived in Perpignan and who with delight stammered out a few sentences in broken French. Climbing up a steep stairway what was our surprise to find ourselves facing lakes and reservoirs where fishes of many different hues were jumping about. As we descend we follow a most romantic pathway which leads to a grotto.

"It was late and as the guard was leaving, he informed us that each night a man is on duty to protect the place from thieves. The fog is rising from the valley, and we are running a risk of returning in the dark. It is with regret that we close our visit to this marvel of nature.

"We then assist at the evening devotions in the church. Around the altar a group of children sing the responses of the Rosary, which the Celebrant recites from the pulpit. The tone of these little singers is remarkably high.

"After the Rosary comes the *Salve Regina*, sung in two parts; now it is the voice of the monks, low and grave, which resounds in the ancient vaulted arches, then the young and sweet voices of the students, accompanied by a talented

violoncellist. The organ is played with rare skill.

"For a moment, I admired the paternal surveillance of the Choir master. One of the students casts a glance towards us. The hand of the monk gently turns the face of the curious little boy toward the altar. I imagined myself in a century long passed, and a part of a monastic scene replete with charity and meekness, and with prudence also claiming a place in the picture.

"It is the month of Mary and our Lady of Monserrat is entitled to special homage. A brilliant serenade is in order with music and song full of joy and gaiety. After the musical program is concluded, silence reigns under the Gothic arches; monks and students kiss the floor; lights are extinguished. The evening service is at an end.

"We returned to our cell dedicated to San-Luis and anxious to retire. Let us sleep peacefully like real daughters of Mary resting under the eyes of our Mother.

"Tuesday—"We arise at four o'clock. The first two masses are celebrated for our intentions. After the Holy Sacrifice we visit what is called at the Abbey the room of the Blessed Virgin. It is a kind of elevated choir placed behind the miraculous statue. The work of the vaulted arches, windows and doors is of dazzling splendor. The stained glass windows represent the Litany of the Blessed Virgin. Opposite these windows and overlooking the church, and with a few steps on each side leading to a small plat-

form is to be seen the throne of Our Lady of Monserrat.

"One may see the face of the miraculous Virgin and the Infant Jesus and even touch the hand. The statue is black, like ancient images, upon which time has placed its mark. The expression of the Blessed Mother is sweet and maternal. At the foot of the balustrade there is the figure of a young student holding a plate to receive alms. Pilgrims who do not wish to give need not fear a demand, as it is a statue which suggests an offering.

"In different chapels of the sanctuary are statues of St. Dominic and St. Francis. An altar of St. Ignatius in antique wood recalls the fact that it was here the great Founder of the Society of Jesus was pierced by love and conquered to the service of the Lord. The windows of the numerous chapels around the church represent the life of the Blessed Virgin. After visiting the Basilica we crossed a cloister leading to numerous cells. Those on the right were better appointed while those on the left, dedicated to Saint Scholastica, were not so well equipped.

"Continuing our travels we arrive at a telegraph office which is also the railway station. We wish to send a message to Rome but from the little office lost in the wilds of Monserrat one cannot forward a telegram to a foreign country. Despite our fatigue, we undertake the pilgrimage to the Santa Cueva, the Holy Grotto. This is reached by a goat path which winds its way around the edge of a precipice with many ups

and downs and with sharp stones placed here and there to prevent a fall into the abyss. Though the trip is tiring to the limbs it ravishes the eye, the heart and soul. Painters and poets may despair of adequately depicting the details of the scene. Angels alone can describe and trace the beauties, of which the Son of Mary has made her Queen. The masses of rock, which the Divine Hand has piled in a harmony of disorder, appear to resemble no other rocks. The trees, plants and vegetation, the graceful undulations, the beautiful birds singing among the leaves, the awe-inspiring precipices, which seem to extend even to the sea, all blend in creating a place well worthy of being dedicated to the Queen of Heaven. The Holy Grotto itself, is the scene of an apparition of the Blessed Virgin. A miraculous statue has been venerated there for many years, carried thither to the church from a monastery. Many a time on the journey, I was tempted to abandon my pilgrimage, and to venerate from afar this holy spot, but Mary strengthened my courage. I went there and I returned with her assistance and the visit to this privileged shrine of our Blessed Mother amply repaid the effort expended in reaching her historic sanctuary."

At Saragossa, the Mother Foundress was approached at the railway station by a young girl, who wished to enter the Institute. Later, she became one of the first novices in the Portuguese Novitiate. At the Sanctuary of Our Lady of the Pillar, Mother Mary of the Passion assisted at Mass and kissed the Column which is said to have

been carried thither by the angels. The precious treasures of the Basilica and the Church of San Salvador were objects of deep admiration. By special invitation the relics of St. Encratida, who was buried at Saragossa, were venerated. In the church which has the appearance of a catacomb are to be seen the head of this Saint and those of her Uncle Lupercius and of Saint Lambert. On their Feast days the blood liquefies as in the case of Saint Januarius. Their bodies with those of other martyrs are under the main altar. A beautiful edifice has been constructed above the subterranean church and has been for centuries in charge of the Benedictines.

From Saragossa the way led to Madrid and thence to Cordova, an old Moorish City with a mosque of a thousand columns, transformed into a church. At Granada, Mother Mary of the Passion found many objects to excite her interest, particularly a whole family of Franciscan saints in a local church. In the Cathedral are the tombs of Ferdinand and Isabella. Seville, with its masterpieces of Murillo, could not but arrest for a day the journey of Mother Mary of the Passion into Portugal.

Although Spain was frequently in the mind of the Mother Foundress, it was not until the year 1900, that a Foundation was made in Pampluna, a town which will be forever associated with the name of St. Ignatius. A Novitiate was established and many splendid vocations, especially for South American missions, have been developed in this famous town. Four years later a

House was opened to Burgos after the Cardinal of Lisbon had recommended the Missionaries to Bishop Aguirrie y Gargia. There was a tradition in the Chappotin family, that the credit for the foundation of the ancient Capital of Castile belongs to one of their ancestors. A joyous surprise was in store for the Mother Foundress, when she discovered on an old tomb in the Church of Saint Estaban a figure of the dauphin, which also found a place in the coat of arms of her family. An eleventh century chalice, the richest treasure of the church, had the same heraldic emblem. Writing of the city, she said, "The magnificence of Burgos is the Santo Cristo. I have travelled far, and viewed beautiful paintings and splendid pieces of sculpture, but nothing approaches this Santo Cristo. One may easily believe it to be the miraculous Christ of Beyruth, which the Christians threw into the sea at the time of the Crusades, that it might not be profaned. A merchant saw it floating on the waves and carried it to Burgos. He did not know of what material it was made, since it is flexible and covered with a buffalo skin. It is said, that the blood has been seen to circulate under this skin. The beauty of its features and the sweetness of expression are unequalled. Its creation alone is a miracle. A man, to whom self is everything, could never make anything so beautiful.

"Burgos is the ancient capital of the kings, a middle-age city that has been forgotten by modern civilization. The only dogs one sees there

are greyhounds. One can easily imagine that they have just slipped away from a page to hasten after some medieval knight, their master. Another peculiarity of the city are the storks. On every church they have their nest and around the towers one may see dozens of them flying gracefully at any time of the day. Burgos is but a city of memories. The nobility left and followed the Court to Madrid, and now the descendants of the founders of Burgos are coming back to make their nests there with the storks of the Middle Ages. I hope that this will be for the very great good of the place, and also of the Institute. I believe many good vocations will be found in this old Spanish City." Besides the houses of Burgos and Pampeluna, there are now convents in Spain at Barcelona, Tuy and Madrid.

CHAPTER XXII.

ITALY

Say, hast thou track'd a traveller's round
Nor visions met thee there
Thou could'st but marvel to have found
This blighted world so fair?

And feel an awe within thee rise
That sinful man should see
Glories far worthier Seraph's eyes
Than to be shared by thee.

Cardinal Newman

AT THE conclusion of the Chapter held in Rome in 1896, a pilgrimage was made to Assisi to assist at the foundation of a convent near the spot made sacred by its associations with the Seraphic Patriarch. The Mother Foundress felt a special joy in seeing her daughters established in Assisi. In the previous September she had purchased an estate bordering the road from Foligno and not far from the Chapel of the Roses and the Basilica built over the Portiuncula. Within the limits of the property was the original sanctuary of our Lady of the Angels. Here the pilgrims assisted at Mass with a devotion intensified by their vivid recollections of the history of this holy place. On December 15, the foundation was achieved and the sisters immediately began a pious practice which has become a traditional custom. Each day, three Franciscan Missionaries of Mary visit the three sanctuaries of St. Mary of the Angels, the Portiuncula, where St. Francis died, and the Chapel of the

Roses to pray for the intentions of the Mother General. During the lifetime of the Mother Foundress, in whatever place she found herself, she was accustomed to make in spirit these three pilgrimages in honor of the Most Blessed Trinity and the Holy Family, and she was sure that she received many a grace from this practice. On January 16, the Feast of the Martyrs of Morocco whom St. Francis had blessed, and also the day commemorative of the miracle in the Rose bush, the community was definitely installed at Assisi. "The more one thinks about it," wrote Mother Mary of the Passion, "the more one may say that it is heaven itself that has chosen the place where our sisters may make their probations before pronouncing their perpetual vows. What could be more beautiful and more fitting for the formation of real Franciscan Missionaries of Mary? Here, they are Franciscans, at the cradle of the Seraphic Francis; missionaries, on the very spot where the first martyrs of the Order went forth, and pledged to be Missionaries of Mary in the very shadow of our Lady of the Angels. All this is ours in a wonderful way; it is only Divine Providence which could combine so many good things in this one spot." She reminded her daughters of the necessity of being ever grateful to God for His latest gift. "Our vocation," she said, "is all in our name, and our name and our vocation are all in the place which Divine Providence has chosen for us at our Lady of the Roses. I am going to draw a lesson. Each of the religious of the Institute should be for Jesus a rose

without thorns, and the whole Institute a bush which, on account of its union with the Seraphic Spirit, should be stripped of every thorn which might wound Jesus. I do not know why, my dearly beloved children, but this house seems to speak to us of grace and love in every manner possible!"

"This foundation may pass unperceived by the world but it will be none the less precious in the eyes of heaven and the angels will celebrate again a Feast at the Portiuncula. I do not know whether the Foundation at Assisi is the cause of it but I feel a renewal of fervor and ask for all the spirit of poverty. Our Seraphic Father wisely based the perfection of his family of Friars Minor on complete detachment. To be and to have, are, in fact, the auxiliaries of everything. How much do I wish that we might be filled with dread at the thought of having anything or being anything for ourselves instead of for God. Let us give without ceasing."

At the Chapter, which concluded its deliberations in December of the preceding year and upon her re-election as Superior General, she had emphasized this same thought. She had said: "Under the auspices of Mary Immaculate, I have a passionate desire to repeat to you the word of St. Peter to the lame man: 'Silver and gold I have none; but what I have, I give thee: In the name of Jesus Christ of Nazareth, arise, and walk.' I have neither silver nor gold, I am only a poor religious, but what I have, I give you. I give myself wholly to you; in spite of my crosses,

my poor health, my wretchedness, I give you my time and my strength.

“But rise up, my daughters, and walk; rise up from all your imperfections, from all your shortcomings. Rise up and walk and walk towards Jesus. It is the lack of generosity which prevents you from going to Him; it is too much dread of suffering. If we knew how to love suffering, and knew better how to make sacrifices, we would not easily lose Jesus. One loses Him only when there is an unwillingness to make a sacrifice to forget self. I repeat to you: ‘Silver and gold I have none; but what I have, I give thee; rise and walk; I beseech you, my children, walk in the footsteps of Jesus.’”

From the date of its foundation to the time of her death Assisi was a place of pious pilgrimage for the Mother Foundress. The Portiuncula had a charm for her soul; the simplicity of the good people of Umbria, the mildness of its springtime weather, the poetry of these Franciscan Sanctuaries, the life of prayer and recollection which she could lead there, never failed to bring the consoling thought that this foundation was the gift of Divine Providence. She would frequently ascend to St. Damian's and upon her return would find her daughters waiting to receive her as six centuries before the sons of Francis waited to greet the Saint.

A grand Missionary Exposition was held in Turin in 1898. Thither, the Mother General had summoned several little Indians from Mylapore as one of the many contributions of the

Missionaries of Mary to the success of the Exposition. These children were determined to see the "Peria Tayar," the Great Mother, who had sent so many good Sisters to their country to take care of them. Mother Mary of the Passion was not long in finding these interesting exhibits when she came to Turin. She spoke to them in the Tamal language which she had not forgotten in all the years from the time she left India and her interest in the little ones is well illustrated in a sweet incident which occurred in a hospital whither one of the children had been taken upon becoming ill in his unaccustomed surroundings. The Mother Foundress visited him and when the child saw her he extended his little hands and exclaimed: "O, Peria Tayar, I know your picture where you have your hands joined."

"Which do you prefer," asked Mother Mary of the Passion, "my picture or myself?"

"I love both," replied the little Indian.

Before leaving Turin she had arranged with the Very Reverend Father Luke Turbiglio, O. F. M., for a day nursery in the capital of Piedmont. An Infant Asylum was also sorely needed and at the gates of the city, on the hill of Valsalice a site was soon secured and the sisters began their work in behalf of the children on May 23, 1898. A day nursery and a guild are also in existence in Turin on the Via Monte di Pietà.

The memory of the Very Reverend Father Bernardine who had spent the last years of his life at the convent of Quarracchi, a short distance

from Florence, was the inspiration for Mother Mary of the Passion to dedicate her convent there to the Holy Name of Jesus in honor of the Apostle of Tuscany and the Holy Name, St. Bernardine of Sienna. In the month of November, 1901, she secured possession of an old palace which formerly belonged to the Respighiosi family. It stood near the Arno river in a populous but poor quarter of the town on the Piazza del Carmine. The first care of the Mother Foundress there as everywhere was to prepare a chapel. She desired that Jesus should be with her daughters as soon as possible, and that Adoration of the Blessed Sacrament should begin in this quarter of Florence. On November 8, one of the rooms in the palace had become a provisional dwelling for the Lord and joy pervaded the house. An account of this foundation is to be found in some notes left by one of the religious who was present at the beginnings. "The first care of the Mother Foundress at Florence," she wrote, "was to make the chapel worthy of our Lord. With what love did she fulfill this task! There were many workmen in the house who were usually employed in Rome, and to these she entrusted much of the work while she directed and supervised their labors. She saw to it that these good men were well treated. They were happy, never complained and addressed her as a Mother whom they loved and venerated. The chapel, constructed according to her directions and with so much good will became a veritable gem. Throughout the house she had

placed the Holy Name of Jesus and desired it even on her bed, the poor little bed, which had seen more insomnia than hours of rest." The chapel was finished for the Feast of the Immaculate Conception and the same day witnessed the ceremony of the departure of seven Franciscan Missionaries of Mary for East Shan-Tung, in the Vicariate Apostolic of Bishop Anzer. Mother Mary of the Passion had given them a retreat in preparation for the new life which was awaiting them. The works at Florence multiplied and prospered. The teaching of the catechism, an asylum, protection for young girls of the town, workrooms of embroidery came into being, and have fulfilled the prediction of the Foundress that graces and prosperity would come in profusion from heaven to the Institute as a whole and to the community in Florence in particular, where the Saviour has one altar more and the Holy Name of Jesus another sanctuary.

The Silver Jubilee of the Institute was observed in Rome on January 6, 1902 and the results of its twenty-five years bore the visible imprint of the hand of God. In the Eternal City itself the observance of the Jubilee was signalized by the inauguration of a practical effort for the preservation of the Faith of children. The Mother General designated the work intended to save young Italians from proselytizers, her *Laboratorio Fides*. She established workrooms and soon the religious were exercising a pronounced influence for good over the young girls who flocked to them. "They are," said she, "like

a family, like our Probandists. Naturally, this happy success can only animate my hopes." She was encouraged in her efforts by the interest of the Holy Father who had delegated His Secretary, Mgr. Angeli, to tell her how pleased he was to see this work in her charge. He also wrote that "he did not doubt, but that the Franciscan Missionaries of Mary would work with success for the preservation of the faith among the Roman youth." The Benediction of the Vicar of Jesus Christ gave her the courage to extend her efforts and to assume the financial responsibility for a work, which required a great expenditure for its initiation. She understood well that charity and poverty could go hand in hand in helping to attain the object of her desires. The Apostolate in the Eternal City included instruction in the catechism, the direction of Societies of the Children of Mary and classes in dressmaking, embroidery and sewing. These were conducted at a House in the Via Giusti, opposite the Convent of St. Helen, and were designated as the Laboratorio Caritas. In later years the sisters were placed in charge of the Orphanage established by His Holiness, Pope Pius X, for the children left homeless by the earthquake in Sicily, Calabria and Avezzano. The clinic of Doctor Bastianelli was also directed by them; at Milan and Naples, convents have been erected and in these places the Missionaries are devoted to the safeguarding of the spiritual interests of little ones of the flock of Christ.

Taormina, in Sicily, claimed the attention of the Mother Foundress in this same year of the Silver Jubilee of the Institute when an Asylum for the young and a Home for the aged began their life under the best of auspices. The work was initiated and maintained by private subscriptions and was giving promise of peaceful development when the population of the little town decided that the Franciscan Missionaries of Mary should be expelled. Human prudence might suggest a quiet departure from the scene of trouble but the Mother Foundress advised the sisters, "You will not yield before the attack of the devil." For two years the religious lived in a tower in a simplicity and poverty which St. Francis himself could not disdain. They were assisted by a good priest of the place and conquered the hearts of the Sicilians by their patience and humility. When they descended from the tower they received a most cordial reception from the people and became real apostles of charity to Taormina. They soon had more than two hundred children under instruction for the reception of the Sacraments and through these children brought many a careless parent back to the service of God.

The faith and piety of the people of the province of Tyrol are spoken of throughout the world. Many vocations were coming to the Institute from this Catholic province. A Franciscan Father, the Very Reverend Irenaeus de Torcegno, after having given two nieces to the Institute urged Mother Mary of the Passion to make a

foundation in Tyrol, assuring her that it would be a nursery for many precious and solid vocations. The traditions and the faith, the simplicity and piety of the people predisposed them for the Franciscan life of missionary labors. The Mother Foundress, realizing the truth of his words, in 1893 installed her daughters in the diocese of Trent in an old Manor House not far from the little town of Roveredo. After a few years the convent came to Roveredo itself to the shadow of the sanctuary of the Madonna of Grace which has also become the property of the Institute.

CHAPTER XXIII.

AUSTRIA AND THE NEAR EAST

Mother of mercies, day by day
My love for thee grows more and more
Thy gifts are strewn upon my way
Like sands upon the great sea-shore.
Father Faber

THE foundation of Tyrol was the prelude to an important development in Austria. When the Countess Ledochowski, the niece of the great Cardinal of the same name, came to Rome in the interests of the Society of St. Peter Claver, Mother Mary of the Passion assigned two of her daughters to assist this organization for the benefit of the missions. The sisters repaired to Maria Sorg, near Salsbourg, where they instructed prospective members of the Society in the details of missionary life, especially in Africa. These religious had completed their work and on their return informed the Foundress of the possibility of entering the diocese of St. Polten, where they had been stationed. She set out immediately for Salsbourg and had an interview with the Bishop. Thence, she went to Vienna to investigate the prospects for a house in the Austrian Capital, and obtained an interview with the Princess of Windisch Gratz whose valuable co-operation was soon enlisted. Passing a printing establishment one day, the Mother Foundress was attracted by the machinery and entered the place with the intention of acquiring

a few new ideas which might be introduced at Vanves. A printer, noticing that the religious were strangers in Vienna and surmising that they were seeking information, suggested a visit to a Redemptorist Father who spoke nine languages and could tell them many things; the good man personally conducted them to the Redemptorist monastery.

The Mother Foundress first inquired of the Father about a location in the neighborhood of Vienna which might be suitable for a Novitiate of the German language and he quietly asked: "Why, instead of trying to buy property, do you not go directly to the Emperor and request him to give it to you?" Mother Mary of the Passion was somewhat amazed and the Father added: "I am speaking in all seriousness; go to the Chancellery, ask for an audience, prepare your petition, and present it, yourself, to the Emperor." The audience was obtained and at the mention of the name of the Venerable Archbishop Dal Vago, the good will of Francis Joseph was secured as the Emperor retained many affectionate recollections and a sincere veneration for the Grandfather of the Institute. Writing of her visit to Vienna, Mother Mary of the Passion stated: "I cannot tell you of the goodness, which has been shown to us in Austria. It is incredible. Archduchess Annunziata, the niece of the Emperor, has consented to be our protectress. She is good and pious. The Bishop of St. Polten has shown himself favorable to our projects and everything in Austria must turn out for the best." With the

religious and civil authorities kindly disposed the future was assured. On August 4, the beginnings of the Novitiate of the Annunziata were made with the signing of the deed to the purchase of the property.

From this foundation in Vienna there have developed the institutions at Forsthausgasse, Wahringerstrasse, and Eichgraben. It is worthy of note that after the Eucharistic Congress in Vienna in 1912, a great church was erected as a memorial of the event and this has been built on a portion of the land selected by the Mother Foundress for the first Austrian Foundation. May 30, 1901, the Cardinal Archbishop of the Municipality placed the sisters in charge of the home of the "Bourgeois de Vienna."

From Austria, the Institute passed to Budapest in Hungary in 1899. Three years later the purchase was made of a place in the rue de l'Hermine, originally a barracks, where a beautiful convent has now supplanted the first poor structure. The Mother Foundress found much pleasure in contemplating on the occasion of a visitation the various activities in Budapest. A home was furnished there for young students; a workroom had been installed; a domestic science school was being admirably conducted; a nursery for the children was filled with a happy group and the works outside the convent were productive of much good. "I believe," she said, "that there is a great future for the works in Budapest and a beautiful harvest of souls. We have there, already, two hundred children; the

country is in a dangerous state of prosperity and perhaps it will be necessary in the future to work all the more for its welfare." At Cziffer and Ivanka, two foundations were made among the Slavonians. Although the language was difficult the people understood very well the language of charity and in their goodness and faith welcomed the coming of the sisters and retained, long after their departure, a sweet and pious recollection of the missionaries who remained in their midst for several years. At Labounie and Warsaw in Poland, and at Leninograd in Russia, the Institute has undertaken works for the preservation of the faith among the children of these cities.

The pilgrimage to the convents of the order throughout Europe leads to Malta, the island evangelized by St. Paul, and whose glory it is to have retained the faith in all its pristine purity from the time of the great Apostle up to the present. Thither the Franciscan Missionaries of Mary sailed shortly after the death of Mother Mary of the Passion and they are still producing fruit for the Kingdom of Heaven amid the scenes of the ministry of the great Apostle to the Gentiles.

The foundation of Constantinople was planned by the Mother Foundress herself and a children's hospital was opened in accordance with her plans. In 1920, the sisters made their way to Zongouldak in Heraclea, where their activities in this center of Mohammedanism include a day school, boarding school, a hospital and dispensary, and the care of churches. Farther East, in

the Apostolic Delegation of Beirut, Syria, there are now four institutions. In Aleppo, whither the missionaries came in 1914, are to be found day nurseries and schools, the Orphanage of St. Odilia and a hospital and dispensary. Schools were opened in Damascus in 1911, near the place where St. Paul received from our Lord Himself the grace of conversion and his great commission. The Patriarchate of Jerusalem received the Missionaries in 1918, and an orphanage and workroom were established in Jerusalem. Nine years before they were to be found in Bethlehem in charge of an orphanage and workroom with the care of the churches and the making of altar breads also coming within the scope of their labors. The convent here came as a special grace to the daughters of a Mother Foundress who had cherished throughout her life an ardent devotion to the Infant Jesus. She loved the Santo Bambino of the Ara Coeli and regularly had recourse to Him for assistance in her arduous tasks. She loved the Child of Bethlehem and her heart thrilled and overflowed with a religious joy on each recurring anniversary of the day of His Nativity into the world. Christmas is a beautiful Feast for all but it has a special attraction for souls instinct with the spirit of St. Francis, who can never forget the Bethlehem of the first Christmas eve and the Greccio of twelve centuries later, when the Saviour Himself came as a little Child to hear the words of unction and love spoken by the poor man of Assisi. If the beatitude of the blessed is affected in any way by the

course of events here on earth, the glorified soul of Mother Mary of the Passion must find a special happiness in knowing that her daughters are in constant adoration before our Lord in the little town of Bethlehem where He made His advent into the world and where the angels sang their hymn of glory to God in the highest and on earth peace to men of Good Will.

CHAPTER XXIV.

APPROBATION OF CONSTITUTIONS

The Franciscan Missionaries of Mary will know, that after our Lord's example, poverty is their lot, since their Divine Model was born in a stable; obedience and suffering their choice, since their Master was obedient even to the death of the Cross; chastity, their treasure, since their heavenly Spouse finds therein His glory and delight.—Extract from Constitutions.

UPON her return to Italy in 1896 from her visitation to the different houses, the time was at hand for the definite approbation of the Constitutions. The five years of trial had expired and the Institute had begun that wonderful development which has continued ever since. "Not a week goes by," said Mother Mary of the Passion, "in which I am not compelled to refuse Foundations."

Bishops in dioceses where the Congregation was established had sent to the Sacred Congregation of the Propaganda many eulogistic letters of the work of the missionaries and respectfully asked for the final approval of the Constitutions. Cardinal Ferrata, at the time Nuncio at Paris, wrote in especially persuasive and convincing terms and declared:

"From the different visits which I have made to the important House of these Religious at Vanves, near Paris, I am able to give an account of the good which they are continually doing by their daily adoration of the Blessed Sacrament exposed from morning until night in their con-

vent chapel, by their artistic works in the production of sacred vestments and by their press. I have observed their regularity, their good order, and the Franciscan spirit which prevails in the community, and have also on many occasions noticed the edifying demeanor of the sisters when their charge brought them forth from the convent. I might bestow upon them not less praise for the good which they are doing in their Institution in the Rue de L'Ebre, one of the poorest and most abandoned quarters in the southern suburbs of Paris, and I could say the same of the recent foundation at Corsica."

The Consultor of the Sacred Congregation of the Propaganda assigned to examine the Constitutions, returned a favorable report. The decree was given on May 11, 1896, over the signature of Cardinal Ledowchowski and reads as follows: "The Society of the Franciscan Missionaries of Mary (whose chief house is at Vanves, near Paris), highly recommended by many Bishops of Italy, and of other countries, have again submitted to the Sacred Congregation of the Propaganda, their Rules and Constitutions earnestly entreating the final approbation of the same, as the period fixed for trial is now happily over. These Constitutions have been submitted to another examination by a special Commission appointed by the Sacred Congregation, to revise and correct rules of new religious institutes, His Eminence Cardinal Mazzella, being the worthy President. These Constitutions have been found worthy of the final approbation, provided that

some corrections, indicated in the accompanying copy, are inserted in the text of these Constitutions. The same Commission also decided that the following favors solicited by this pious Institution should be accorded, Namely:—

“1st.—That the privileges accorded to the Stigmatine Sisters as to their dependence upon the Order of Friars Minor should be extended to the Sisters Franciscan Missionaries of Mary.

“2nd.—That they may be allowed to put the Rule of the Third Order Regular of St. Francis at the head of their Constitutions.

“3rd.—That the Superior General has the faculty of extending the time already fixed with regard to the duration of the simple vows, but not beyond a second triennial period, and only upon the majority of suffrages of the General Council of the Institute.

“This decision having been submitted to the Sovereign Pontiff, Pope Leo XIII, by Monsignor Augustin Ciasca, Archbishop of Larissa, the Secretary of this Sacred Congregation, His Holiness gave His full and entire approval to the sentiment of the above named Commission, and deigned to grant the final approbation of the Rules and Constitutions of the Franciscan Sisters, Missionaries of Mary, with the modifications indicated above and gave instructions to publish the present decree.”

Given at Rome, from the Palace of the Propaganda, May 11, 1896.

M. Cardinal Ledochowski, Prefect.

A. Archbishop of Larissa, Secretary.

On the Feast of the Ascension, the Very Reverend Father Louis de Parme, Minister General, promulgated in the Community of St. Helen's the approbation of the Holy See, which, among other things, ratified and confirmed forever the union of the Institute with the Order of St. Francis. The Mother General then addressed a circular letter to all the convents which read:

"My dear daughters in our Lord:

"Today is the Feast of the Ascension, May 14, 1896. The Very Reverend Father General accompanied by Father Raphael and their secretaries, Fathers Celestin and Sabattino, promulgated in the presence of all the Community the Decree of the Holy See, which grants us the great favor of final approbation of our Constitutions.

"In them nothing has been changed against our wish, and great privileges have been accorded us. It is for you to say, how grateful we all should be to God.

"The Community having kissed the hand of the Very Reverend Father General, assembled in the chapel and chanted the 'Te Deum' and the 'Magnificat.' This should be done in all the Houses of the Institute at Benediction, which should follow the reading of this letter, in a special Community Assemblage, as soon as it is received.

"On the same day a Novena of Grace should be begun for the intentions of the Holy Father, the Sacred Congregation of the Propaganda, for the Franciscan Order and for the Very Reverend

Father General and Father Raphael, who have done so much for us.

“After this official dispatch of my letter, what shall I say to you, my very dear children? Allow me to apply to myself in this connection, words of our Immaculate Mother: ‘My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour; for He hath regarded the humility of His handmaid, and from henceforth all generations shall call me Blessed.’ In fact, after so many years of tears and trials, God has been very good in granting me during my lifetime the consecration of the work, of which He has willed, that I should be the poor Mother, despite my unworthiness.

“One of the greatest graces, which God can grant to a soul is to employ it in the Foundation of another religious family. Pray that I may not become unworthy, and ask for me the correspondence with this precious grace, that I may merit to see that family crowned in Heaven; for, as is the case with every other grace, as long as we are on earth, we may lose it:

“Moreover it is to you, as well as to me, that the Lord has granted this favor; let us all make ourselves worthy of it in following to the best of our ability these Constitutions, which His Holiness, Pope Leo XIII has just approved and blessed. If we keep them, they will keep us, they will keep the whole Institute, and enable us to accomplish the designs which God had in its creation. Be true Missionaries of the Blessed Virgin and St. Francis; continue on earth the mis-

sion of Mary Immaculate. Everything is to be found therein for us, always and everywhere. May our religious family be an example in the service of the Saviour. I bless you, I recommend you to J. M. J. & O. F. S. F.

“Mary of the Passion, Superior General, F. M. M.”

The month of May had been throughout her life a month of gratitude to the Blessed Virgin on the part of the Mother Foundress. It recalled the anniversaries of her Baptism, Confirmation, and First Communion, and so much did she love the month of Mary that she wished it would continue forever. In the approbation of the Constitutions God crowned her life and her long sufferings and the announcement of this favor from the Holy See also came to her in the month of our blessed Mother. She desired then to offer to the Immaculate Queen a testimony of her profound gratitude and on the thirty-first of May, which was also the Feast of the Blessed Trinity she drew up a solemn pact between the Institute and the Blessed Virgin. The text of her act of Consecration is as follows:

“Oh, Mary Immaculate, Queen of Apostles, the whole Institute of the Franciscan Missionaries of Mary, prostrate at thy feet, makes with thee a sacred and eternal compact; may thy power and tenderness deign to ratify it.

“Our Institute, destined to continue thy mission on earth, bears thy name and colors. Branch of the Seraphic Order and born in its shadow, it is a memorial of the century of the definition of

thy Immaculate Conception and was given to this Order by a special privilege on the seventh centenary of the birth of our Father St. Francis. By all these titles it is unreservedly thine. Grant then, O Mary, to receive us under thy special patronage. We hunger for thy spirit, and thirst for thy love; assist us to follow along the way thou hast traced. We wish to be thy daughters and heritage. Live in us and implant in our hearts the desire to be all for thee, as thou art all for us.

"To this end we name thee forever, the Superior General of our Institute and all its members; ever rule as the Provincial and Superior of our Provinces and our Houses, that all, who are, or will be in charge, may consider themselves as thy vicars and coadjutors.

"Queen of the Church, thou hast deigned in thy month to inspire the Vicar of thy Divine Son to approve the Constitutions which make us thy Missionaries; may this consecration be our act of gratitude for so great a favor.

"Obtain for us an inviolable fidelity to these rules and may thy obedience, poverty and chastity ever reign among us. May thy faith, hope, charity animate us; may thy prudence guide us, and may we spread everywhere the sweet perfume of thy virtues.

"Make us live here below and in Heaven, in union with the will of thy Divine Son; deign, also, to provide for our temporal necessities. Keep far from our religious family whatever might disturb the peace and union of its members

and preserve us under the direction of the Seraphic Order.


“Victims, like thyself, for the Church and for souls, we beseech thy protection for the Church, the Holy Father, Catholic nations and our whole Order. Look upon our weakness and employ it to show forth thy power for the conversion of pagans, heretics and schismatics, and for the continuance of faithful souls in the grace of God. We give ourselves to thee without reserve; give thyself to us with thy maternal affection. We will and subscribe to this compact which consecrates to thee forever, all the members of our Institute. May the angels and saints be its witnesses, may thy Divine Son deign to ratify it and may it be sealed and guarded by the Most Blessed Trinity. Amen.”

CHAPTER XXV.

THE LEPERS

The Lord gave me the grace to begin thus to do penance. While I was still in sin it seemed to me too hard a thing to see lepers; but the Lord Himself brought me into the midst of them, and I practiced mercy towards them. When I retired from their presence, that which had seemed so bitter was changed for me in sweetness for soul and body. After which, I delayed little and

I quitted the world.—Testament of St. Francis.

NE Saint and one religious Order have marvellously contributed to the disappearance of leprosy in the Western Hemisphere. Ever since the days of the Seraphic Patriarch of Assisi the care of such sufferers, doomed to a living death, has remained a tradition among his spiritual children. And to him and his followers may be attributed in great part, the almost total disappearance of this dread scourge of humanity from the countries of Europe. The leper, who suddenly rose up in front of the horse of the son of Pietro Bernardone to beg an alms, was the inspiration by the grace of God for a sublime work of charity which has overspread the world. In the presence of this social outcast with his terrible wounds and fetid odor there arose in the soul of St. Francis a natural repugnance against the sight. The help of the Saviour enabled him to overcome his feelings. He sprang to the ground, gave an alms to the afflicted one, kissed his hand. Regaining the saddle he looked around for the sufferer, but the plain was deserted. There was

no one to be seen. This first step of the Founder of the Friars Minor drew after him a multitude of souls, aflame with the love of Jesus Christ, and created in them a supernatural charity for the leper which has become a cherished tradition of the Seraphic Order.

Although the disease has practically disappeared from European countries, it is still to be found in all its virulence in many other parts of the world. Its victims may be numbered by thousands in China, Japan and India, in Madagascar, Abyssinia and the Islands of the Pacific. Wherever they were found before the advent of Christian Charity, the poor lepers were usually beings apart, beggars disowned by their own, repulsive things to be cast out and repelled from society. Their case was not altogether dissimilar to that of the lepers of the Bible whose mournful words, "Unclean! Unclean!" proclaimed their living death. As in the days of our Lord a cure was never contemplated nor expected, save through a miracle, so it is much the same to-day with medical science making but slow progress in restoring to health anyone afflicted with the dread scourge. To the lepers' deplorable physical condition there are inevitably added the trials of poverty and the bitterness of feeling themselves universally despised. From pagan kinsfolk and acquaintances no hope of solace or comforting ministration is ever looked for as heathen creeds are singularly devoid of consoling inspirations or doctrines to enable souls to become patient and sweet in the midst of suffer-

ing and sorrow. Compassion for the leper began with the Saviour. It has been continued only by those who have learned the scope of the Charity of Christ.

One day in the year 1896, the Reverend Father Wehinger, founder of St. John's Leper Asylum, Mandalay, arrived in Rome seeking religious and resources for an institution in Burma. He called at the Convent of St. Helen, but the Mother General was too ill to see him personally and one of the community was sent to the parlor. She returned and reported the regrets of the missionary priest who had been there to ask for sisters to assist in his work. "What! It was for the lepers he came," exclaimed Mother Mary of the Passion, "and you have allowed him to go away; as this is his business I shall see him in spite of everything." She immediately wrote a letter to Father Wehinger begging him to return; on the following day an interview was held which resulted in the opening of the gates of heaven to many a leprous outcast of the Far East.

The great, sympathetic soul of Mother Mary of the Passion thrilled at the mere mention of leprosy. "You cannot believe," she declared, "what I taste in the depths of my soul when I see what St. Francis and the saints have shown us, together with Jesus, in the assistance they offered to the poor lepers. It seems to me that this ministry should be special to us and that it cannot but obtain many graces for the Church, the Order and the Institute. It is a part of our vocation as victims for souls." Assured of find-

ing among her daughters many a one who would volunteer for this mission of heroic charity she wrote the following letter:

Rome, September 10, 1897.

“A work common to all of us brings these words to you today. There is a question of establishing two leper hospitals, the first in the month of December, in Burma. You know, my children, how dear the lepers were to our Saviour, to all the saints and particularly to our Seraphic Father and his first followers.

“From its foundation the Institute has always been concerned with the lepers, with caring for them and helping them, and I, myself, for some years, spent many a happy Saturday in aiding them in honor of Mary Immaculate and her Divine Son. However, up to the present we have never had charge of any asylum where these outcasts of the earth may receive the care inspired by heroism and charity. The good God has appealed to us for this work twice during this year. I would not be sincere if I did not assure you, as a Mother, what this appeal to my daughters for such a ministry means to me in the depth of my heart. But if my feebleness shudders far more is my soul filled with joy in thinking that the Divine Hand is engraving upon us a new resemblance to the Divine Master, to Francis the Seraphic, and to our first fathers in Christ.

“Understand well, my children, that I shall never force anyone to devote herself to the care of the lepers so dear to the Heart of Jesus. They are an object of horror to the world and to

all who are of the world. There is needed a call, a special vocation, to consecrate one's self to such a state of life. Those who have the desire and will to do this may send me their names, and with the grace of God and the help of the Holy Spirit, with the assistance of Mary Immaculate and our Father St. Francis, I hope to choose worthily the elect of the Saviour for the ministry of this heroic charity.

"This choice should be regarded by all as a recompense from Heaven and earth for I am sure that the palm of the servants of the lepers waves in heaven very near the palm of martyrdom. May they who will have the desire to go to them see in this act a new reason for an entire fidelity to their rule and the grace of their religious life.

"Do not forget that this end of the century is an unfortunate time when truth is being held captive and charity is being banned. Let us accomplish therefore our vocation and all its implies, let us be victims for the Church and souls.

"Finally, may God fashion all of us according to His will, and enable us to fulfil in its entirety our special vocation; I bless you."

Throughout the Institute this invitation was received with joy. The spirit of St. Francis and the Mother Foundress was assurance of tender care for the lepers of Mandalay. She had asked for six names; she received more than a thousand. "It is my Book of Gold," said she, in speaking of this generous offering.

The Vicar Provincial of India, Mother Mary of St. Damien, was selected as the Superior of

the heroic band. Before leaving Rome they received the blessing of the Holy Father and assisted at the Mass of the Pope on November 23, 1897. His Holiness gave then an audience in his private chapel and said to them: "My children have you then the courage to go to Burma to nurse the lepers?" They replied, "Yes, Holy Father, with the grace of God and to try by this means to win their souls."

"That is very admirable, my children," replied the Pope. "It is a very great charity for the poor lepers are so much to be pitied." Then placing his hand on the head of Mother Mary of St. Damien, he said to her, "Whence do you come?" "From India," she answered, "where I spent twenty-three years on the missions."

"And you are returning to care for lepers; have good courage and I give my Benediction to all the lepers whom you will nurse. And to you, my child, what return shall be made for this sacrifice?" Then raising his hand he answered himself, "A happy eternity." He imparted his special benediction to the Mother General, to the Institute and to the lepers. He placed his hand on the heads of the sisters in the little group and in saying, "Farewell," to them, added to those who were present, "These are in all truth consecrated victims."

They left Triest, December 3, and arrived in Mandalay, January 19. Mother Mary of St. Damien immediately designated the place their "vestibule of Paradise."

The leprosarium of St. John consisted of twelve hospital huts, nine for men and three for women. In these there were about two hundred lepers when the Missionaries of Mary came among them and in a small village in the neighborhood were to be found many more cases of the disease. In the midst of this scene of suffering and desolation the chapel found a place of prominence and from the beginning it has been a daily sight to see the poor lepers following their white infirmarians to the feet of our Lord exposed for their adoration. Material care alone could not suffice to close the deep wounds which leprosy makes on the hearts of its victims. To them religion offers whatever little joy and consolation may be found in their lives. The beauty of the ceremonies of the Church, the chanting of the Office, the assistance at Mass, the reception of Holy Communion and the abiding Presence of the Source of all grace in the Blessed Sacrament of the Altar are the influences which make their lot endurable and keep alive in their souls the hope of a blessed eternity. Visitors marvel at the gaiety which reigns in this country of grief at the resignation and even the joy of the sick and are astonished at witnessing the power of prayer and loving ministration to bring comfort to desolate human souls.

Burma has not been without its compensating consolations to the Missionaries for the hardships of their life of self-sacrifice and devotion. The conversions are numerous and seldom does a leper nursed by a Franciscan Missionary die



St. John's Leper Hospital, Mandalay



Leper Asylum, Biwasaki, Japan

without Baptism, even though there is no coercion, and the patients are left absolutely free in all matters of religion. The example of the Catholic lepers is an impelling motive to draw others into the fold of Christ. The process of Conversion has been thus described by one of the Sisters at Mandalay; "The recitation of the prayers in common is the beginning of interest, and soon the heathen new-comers begin to ask what is the meaning of all those prayers, and where it is, that most of the patients go so early in the morning? Naturally, the answer is, 'To the chapel, there to meet and adore the good God Who came down on earth to redeem poor, suffering humanity, and Who was Himself counted as a leper.' They begin to go to Church, first by curiosity; then being interested by the religious ceremonies, they ask explanations and of their own accord take to frequenting the Catechism Hall where they can see such beautiful pictures and hear such wonderful things! Even in this first incomplete study of our holy religion, they begin to understand from what source the Sisters draw their patience and their charity. Their hearts are touched, and sooner or later they ask for full instruction and prepare with fervor to receive the cleansing waters which will make them, too, Children of God and heirs to the Kingdom of Heaven."

Among all days, the Commemoration of All Souls seems to be the dearest to the lepers of St. John's when a touching ceremony takes place towards evening. At the sound of a bell a long procession starts from the chapel door, with the

lepers at its head and wends its way slowly to the cemetery. The little bridge over a canal is crossed to the rhythmic chant of the liturgical prayers. At that hour when the sky is bright with the last rays of the setting sun the scene is moving in the extreme. In front lies God's Acre, to the right an immense desert plain, while to the left, veiled in mist, stretch the long blue lines of the mountains. Almost at the entrance to the cemetery, under a magnificent cross, is the tomb of the Founder of the Asylum, Reverend Father Wehinger. A little farther, about twenty white crosses mark the last resting place of those Franciscan Missionaries of Mary who have died at St. John's. To the right and left hundreds of little iron crosses are ranged in close lines—that is the harvest of the Missionaries, the price of their labors, their prayers, their sacrifices,—they are the tombs of those lepers to whom the waters of Baptism have opened the Gates to Heaven.

When the procession has reached the cemetery the lepers light numberless, little white candles, which have been placed beforehand on the graves and soon all the cemetery is illuminated. Then the Celebrant in black cope intones the *Libera* which is continued by the Sisters in unison with the lepers. In crossing from row to row, graves are blessed whence seem to arise songs of triumph—the songs of souls purified by pain.

Night falls. After a last *De Profundis* the lepers slowly and silently disperse each bearing in his heart the certain hope of seeing his life of suffering crowned by an eternal happiness.

CHAPTER XXVI.

FOR GOD'S INVALIDS

O God, the cleanest offering
Of tainted earth below,
Unblushing to Thy feet we bring
"A leper white as snow."
Father Tabb on Father Damien.

AFTER Mandalay, the lepers at Rangoon were the next to receive the ministrations of the Franciscan Missionaries. Bishop Cardot, Vicar Apostolic, requested them to take charge of an asylum at Kemmedine, near his episcopal city. The institution was there through the efforts of Father Freynet and was furnishing shelter to about one hundred victims of the disease. Mother Mary of St. Damien was again sent as Foundress. Under her prudent direction Christian Charity soon dissipated pagan prejudices and it was not long before the sisters found the consolation of bringing happiness and comfort to the afflicted. This saintly Mother Mary of St. Damien may be regarded as the pioneer of the Institute in the organized care of the lepers. She died at Mylapore in 1920, after having observed the Golden Jubilee of her religious profession. Her body rests at Ootacamund and her grave has become a place of pilgrimage for countless sufferers who beg her intercession with the Saviour Whom she served so faithfully and heroically in the persons of the lepers from Rangoon to Mandalay.

For Mother Mary of the Passion the lepers were her preferred children and any appeal to her charity in their behalf was sure to find a response. "I could never refuse a leper hospital," she said, "whatever the embarrassment it might cause me." As soon as conditions in Kumamoto, Japan, were made known to her in 1898, she hastened to organize a group of Missionaries for the land of the Rising Sun. The leper asylum of Biwasaki had its beginning on the day when Father Corré welcomed Mother Mary Colombe and her companions to the province of Nagasaki. They had begged their passage in France to journey to one of the most uninviting spots on the face of the earth. The horrors of Molokai before the coming of Father Damien were equalled, if not surpassed, in the colony of sordid huts which was literally the plague spot of Kumamoto at the time of the arrival there of the Franciscan Missionaries of Mary. A little house of paper and wood generously supplied with open air both by day and night was their first abode. Poverty was its queen, her attendants cheerfulness and courage, and the support thereof, was sought daily from the Providence of the Heavenly Father, Who feedeth the birds of the air. "From day to day the good God provides," was Mother Mary Colombe's way of describing the least of her cares since it was wholly entrusted to her Father in Heaven.

The early ministrations to the forlorn and despondent patients of Biwasaki are described by

the Mother Superior of the first Community in Japan in part as follows:

"We have been to our poverty-stricken hospital and have already performed our first duties among the sick in dressing their wounds. These poor creatures have never been cared for and we have great difficulty in persuading them to receive any treatment whatever. A woman finally consented to allow me to look at her foot and it took me about twenty minutes to clean it and to dress her two toes.

"However, dear Mother, you may be sure we shall be prudent as we wish to work for God and we must not reproach ourselves with any carelessness should it be God's will for us to die as lepers."

Father Corré remarked one day to a sister: "You love these lepers too much; it looks like foolishness." But it was the foolishness, in the eyes of the world, of Christ and St. Francis of Assisi that became wisdom in the sight of God. Biwasaki, is still contributing a real service to Japan and continues to rely upon donations procured for its work through the Institute. The lepers are the poorest of the poor and the rags that serve as clothes form the sum total of their earthly possessions when they come to the Asylum. As it was in the beginning so it is now, and in the words of Mother Mary Colombe: "Day by day, the good God provides," both for the lepers and the sisters in their midst in the Empire of Japan.

The missions in Japan began with this leper hospital which has been maintained up to the present. Thousands have been cared for both in body and soul and edifying deaths without number have been recorded of the leprous patients of the missionaries in Biwasaki. In 1906 a convent was opened at Hitoyoshi and another in Sapporo in 1908. The orphanage, hospital and dispensary have been the special charges of the sisters from the time of the foundations. In Biwasaki, there are also a Probandat and Novitiate for native vocations where the number of postulants is gradually increasing to the benefit of the country and the Institute.

In June, 1900, Madagascar greeted the missionaries in the leper hospital of Ambohidratrimo. Almost eight hundred patients were to be found in this great institution controlled by the French Government. Mother Mary of the Passion accompanied the first missionaries from Paris to Marseilles. When their eyes were turned for a final view of France they beheld from the boat the grey mantle of their Mother, her hand waving them a tender farewell and a last benediction. For six years they cared for their charges with an efficiency and a tenderness born from love of the work. They were responsive to every appeal and felt no reluctance, either by night or by day, in leaving their little house situated on a hill or the chapel where they daily offered their sacrifices to our Lord, to descend and minister to their army of patients in the pestilential atmosphere created by hundreds of

victims of the loathsome disease. God worked many a marvel of grace in the hospital at Madagascar, during the term when the Missionaries of Mary were in charge of its sick. Beneath many a hideous body was to be found a soul which was making a rapid flight upward towards perfection and which was veritably running along the way of virtue to its eternal salvation. Baptisms were given without number at the hour of death; the Catholic group was continually increased by new recruits; the example of the charity of the Christian lepers was not without a salutary effect upon those who were pagan and the religious ceremonies, particularly on great feast days never failed to attract, when a barracks was transformed into a provisional chapel and its spacious interior was filled with a congregation as remarkable for the fervor of its prayers and its piety as it was for the dread disease with which its members were afflicted.

Though it was declared in France, in 1906, that anti-clericalism was not for exportation it seemed to have reached Madagascar. Upon the passage of the Associations Law the sisters were obliged to leave the hospital and on the day of departure the patients were far more concerned about their going away than about their own miseries. As they passed for the last time through the sufferers they saw everywhere a flow of tears which they could not stem; they heard many a plaint whose echo followed them, and they carried away the hope in their souls that they might be permitted to return soon to that work, where-

in they had discovered the supreme social service in this world for the sake of the Redeemer of men. They took up their abode in a neighboring village and cared for the children of the poor and prayed for the day when their Paradise of the wretched would be opened to them again. They still give care and consolation to many a leper in Madagascar whom they encounter in the environs of their different institutions.

With the closing of the hospital in Ambohidratrimo to the missionaries there was opened to them a leper asylum in Chefoo in the year 1906. This important city of the Shan-Tung province had received Mother Mary of St. Sebastian twenty years before. The works had developed and the sphere of the activities of the religious had spread throughout the municipality until it became necessary to add two extensive establishments to the original foundation of 1886. The leper hospital was included in the works, and the institution has never lacked patients since it began its Christlike charity on this South Eastern Coast of China.

At Ta-tsien-lu, in Thibet, with an altitude of 13,000 feet above the sea, to the orphanage, Chinese hospital and dispensary there is now added the care of lepers who are numerous in this almost inaccessible corner of China. To the rigors of the extreme cold are joined the privations of poverty and it is the common fate of the leper to seek refuge in a mountain cave there to die of starvation and exposure. Mother Mary of the Angels, Provincial, is looking forward to the day when

a hospital will be built outside the town or when one of the large Llama monasteries will be bought which may be seen nestling here and there on the mountain sides.

In the Congo, at Stanley Falls, a leper asylum has been in existence since 1904, the year of the death of the Mother Foundress. Lepers and victims of the sleeping sickness are to be found everywhere throughout this section of Africa and with a fidelity and devotion born of Christian faith and charity, the Missionaries are daily extending their ministrations to such sufferers in the very heart of the dark continent.

At Hendala, near Colombo, and situated on an island at the mouth of the Kelani River, is a leper asylum which was placed in charge of the Missionaries in 1914. The patients live in large airy pavilions surrounding a central space shaded by palms and cocoanut trees. Each pavilion has its own garden cared for by the inmates who find a great delight in cultivating the flowers indigenous to Ceylon. Seven years later, a new hospital was erected by the British Government at Mantivu, near Batticaloa, on the eastern coast of the island. Here the sisters and lepers are living apart from the rest of the world and looking for the surcease from their trials and sufferings only when "God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away."

During her ten years in India, Mother Mary of the Passion had learned from personal obser-

vation the ravages of leprosy. She had often seen the victims of the disease, had ministered to them and contemplated them with true Franciscan piety, as the suffering members of the mystical body of Christ. From the day of sending her daughters to Mandalay until the hour of her death, she was preoccupied with the grand idea of founding a permanent work for all the lepers on earth, not only those cared for by the children of her Institute, but for all, pagan and Christian, wherever they might be found. Her idea is shared by her daughters to whom she left the persuasion, that St. Francis had confided in a special way the care of the lepers in every generation to those who would bear his name. "I long," said Mother Mary of the Passion, "to see an association for lepers not only for the Institute but for all the leper asylums and lepers in the world. Should not the direction of such an association belong above all to the Seraphic Order? Certainly there could be nothing more useful than such a work which might become by the side of the Society for the Propagation of the Faith a society for the Propagation of Charity. Perhaps one day God will raise up a chosen, generous soul who will have the gift of awakening in the selfish, thoughtless hearts of the twentieth century that touch of pity for the lepers which crowned and enriched the ages of faith."

The idea of the Mother Foundress is finding a gradual development in the St. Francis Leper Guild established in England with the aim of helping missionaries in any part of the world

who are engaged in ameliorating the condition of the lepers. In a letter to the President of the Guild, the Countess Cadogan, under date of July 5, 1925, His Holiness, Pope Pius XI, through Cardinal Gasparri commended the Guild as follows:

"The August Pontiff has learned with great pleasure the noble aims which guide the Providential work of St. Francis Leper Guild and deigns to make known His Fatherly esteem of a work of so great a charity, for the success of which He expresses His very best wishes.

"The Holy Father,—confident that the Divine reward promised to those, who devote themselves, with Evangelical spirit to the welfare of the sick, will be granted to everyone taking part in the work of the St. Francis Leper Guild,—bestows upon them and their benevolent efforts the Apostolic blessing."

Christ stretched forth His hand and touched the leper. He had compassion upon him. The significance of the touch of Christ upon the wasted, deformed and defiled body of our common humanity was not lost on St. Francis nor on Mother Mary of the Passion, who became His vessels of election to carry His mercy and sympathy to the most helpless and most hopeless, in a natural sense, of the children of men.

CHAPTER XXVII.

THE MARTYRS OF SHAN-SI

These are they who are come out of great tribulation and have washed their robes, and have made them white in the blood of the Lamb.—Apoc. VII-14.

IN the year of Jubilee, 1900, the name of Tai-Yuen-Foo in the Shan-Si Province of China, was indelibly written into the annals of the Institute when the white habit of seven Franciscan Missionaries of Mary was crimsoned with the blood of martyrdom. By the death of Mother Mary Hermine and her six companions a divine seal of approval was placed upon the apostolate of the daughters of Mother Mary of the Passion. During the Boxer rebellion, China recalled and repeated scenes in the Coliseum in the reign of a Roman Nero and produced a rich harvest of Christian heroes. As in the early days of the Church this modern persecution also was no respecter of persons; the young and the old, religious and secular, men and women, boys and girls, natives and aliens, were all joined in one great holocaust and called upon to lay down their lives for their faith. The Emperor, impelled by a satanic hatred against Jesus Christ and His Church, proposed to extirpate the Christian religion throughout the Chinese Empire and an imperial edict, issued on July 5, 1900, decreed prison, exile and death for all missionaries and faithful, both Chinese and European, unless they

should apostatize from their religion. There was little delay in carrying this iniquitous order into effect. Notably in Shan-Si, Hupe, Shan-Tung and Hunan, a host of Christians were killed and sent to join that innumerable throng seen by St. John in the Apocalypse "the great multitude, which no man could number, of all nations and tribes and people and tongues, standing before the Throne, and in sight of the Lamb, clothed with white robes, and palms in their hands."

The orphanage at Tai-Yuen-Foo had been opened hardly two years when its community became a crowning glory of the Institute. The names of its religious are written in heaven as witnesses for the cause of Christ and the circumstances of their death will be forever memorable in the Church and especially so among the daughters of Mother Mary of the Passion. The house of St. Pascal, the nursery of martyrs, was planned for in Tai-Yuen-Foo when the heart of the Mother Foundress went out to five little Chinese children at the Missionary Exposition of Turin. The Right Rev. Francis Fogolla had brought them with him to Europe from the Shan-Si Vicariate Apostolic where he was Co-adjutor to the Right Rev. Gregory Grassi; both of these were to die as martyrs in the year of persecution and the cause of their canonization was introduced to the Holy See in 1926 together with the cause of Franciscan Fathers, seven sisters, Franciscan Missionaries of Mary and a great number of Chinese Christians. With the children by his side the Bishop had asked Mother Mary of the

Passion for Sisters to care for many others like them in his distant province and arrangements were immediately concluded for the foundation of the Convent of St. Pascal. On the occasion of a journey to Vanves the future Superior was selected in the person of Mother Mary Hermine, a young religious in whom the Mother General placed the greatest confidence. She was distinguished for her piety and fidelity, her humility and modesty, and in her two brief years in China admirably fulfilled the trust reposed in her by Superiors in Rome and Bishops in Shan-Si.

The persecution began on June 27, in the very center of the Catholic Mission Field. Yu-Hsien, the Viceroy, was well known for opposition to Europeans and was particularly bitter against Catholics and Missionaries. In a spirit of hatred he carried out the imperial edict against these, and forbade them to assemble in a Church or in any place set apart for public worship. His intentions are clearly revealed in his proclamations. "The European religion," he charged, "is dissolute and cruel; it despises the spirits and tyrannizes over the people. Sack, murder and pillage are impending from the Boxers." In another ultimatum he announced; "The Boxers, up to the present, have not killed the good and bad indiscriminately; their anger is vented only against the Christians; I command all to obey my orders, and men especially chosen for the work of enforcement are being despatched in all directions to search out defaulters." From these promulgations, it is clear, that those who died

in the massacre, which followed in a few days, were put to death for their loyalty to the faith that was in them. Bishop Grassi, the Ordinary of Tai-Yuen-Foo, understood the situation and was persuaded there was little hope for Christians in his Episcopal city. Fearing for the sisters he ordered them to take Chinese clothes with which they might pass more unnoticed among the populace and suggested on the morning of June 28, that the community should flee from the city. His kindly advice elicited from Mother Mary Hermine the reply: "My Lord, for the love of God, do not prevent us from dying. God will give us the strength to come victorious out of this trial. We are not afraid of death nor of torture; we came here to shed our blood if necessary. For the love of Jesus Christ, do not rob us of the palm which Divine Mercy already holds out to us from Heaven." The Bishop acceded to the pleadings of the Superior, and even the orphans rejoiced when they heard him say: "We have hopes of martyrdom."

On the night of July 8, an official with twenty soldiers arrested twenty-five persons at the Bishop's residence who were destined for martyrdom on the following day. They were conducted, at two o'clock in the morning, to the house of the Mandarin which was to be their prison until they should be put to death. The group was composed of Bishop Grassi, Vicar-Apostolic, Bishop Fogolla, his Co-adjutor, Father Theodore, Father Elias, and Brother Andrew—all Franciscans; five Chinese Seminarists, seven

Franciscan Missionaries of Mary, six orphans, one widow, Colette, sixty-six years of age and nine servants from the residence. During their stay in the improvised prison they spent the time in preparation for death. The Ordo of Father Theodore mentions that on Sunday, July 8, he gave Holy Communion to fifteen. The religious sang their daily hymn, the "Ave Maris Stella," and on their way to martyrdom began the "Te Deum," to beseech the Lord, in Whom they hoped, to assist His servants, whom He had redeemed with His Precious Blood. "Te martyrurum candidatus laudat exercitus, The white robed army of martyrs praise Thee." And the Chinese wondered, that they should sing as they died.

The description of the death of these victims for the Church and for souls is perhaps best described in the "Acts of the Martyrs," collected with the view of introducing their cause for canonization to the Holy See. They relate:

"At three o'clock in the afternoon the Mandarin's Sub-Prefect, accompanied by several servants, presented himself before the Bishops, In his hand he held a letter.

"This," he said, "was written by you, and it has raised the suspicion of the Viceroy. I want you to interpret it, so that I may be able to set my master's mind at rest."

"Saying this, he gave the letter to the Seminarist, John Van, but he could not decipher the Bishop's handwriting. The other Seminarist, Francis Si, who was also present, could not trans-

late it. Then the Sub-Prefect said to Bishop Fogolla: 'To reassure the Viceroy, I ask you to allow these two disciples and their great master, (Father Elias), to accompany me to the palace upon an important affair. As for yourself, stay here in peace; very soon all will be arranged!

"The Bishop acquiesced, and Father Elias and the two Seminarists followed the Sub-Prefect, and were taken in a carriage to the Mandarin's tribunal, where they were kept in the state chamber until the hour of execution. Not a word was said about the letter.

"The Viceroy, fearing that the opportunity for a general massacre might escape him, had already sent soldiers to occupy the tribunal, to prevent an attempt on the part of the Christians to liberate the Bishops. He dressed himself in his Mandarin's insignia, armed himself, mounted his horse, and followed by his troops, rode to a Western gate of the town.

"Whilst he thus feigned a suppression of some rebellion outside the ramparts, his emissaries, with their satellites, marched to the prison of the Europeans. The Viceroy himself, after having made a detour, reached the prison and cried to the soldiers, who hesitated to begin their dreadful work, 'Enter and take them all.'

"This happened at four o'clock in the afternoon. The Bishops were saying their Office, the others were resting, when suddenly the clanking of arms was heard at the end of the vestibule.

"The Sisters, who, owing to the position of their apartments, could catch the first sounds of

the tumult, hastened to warn Father Theodore.

"Then all assembled in the Bishop's apartment.

" 'The hour of death,' he said, 'has come; kneel down and I will give you absolution.'

"He made the sign of pardon upon each of his children; then, having knelt down himself, all awaited the arrival of the soldiers.

"These men shouted and made a great uproar. Seeing all kneeling in silence, they stood for a moment surprised, but in a few seconds, threw themselves upon their victims, struck them, and after having tied their hands behind, drove them outside.

"When Bishop Fogolla's hands were being bound, he said to the soldier, 'It is not necessary to bind us; we will go of our own accord wherever you wish.'

"At these words the soldier struck him twice with his sword. Bishop Grassi was also struck, and all others were wounded and treated in a shameful way.

"A Christian, named Francis Lin, who had hidden himself in a corner of the road, saw the victims bound as they left the house, two by two, between two files of soldiers, who guarded them. He saw the two Bishops covered with blood, walking between their executioners, who forced them with blows to walk faster. He also saw Brother Andrew pass, bruised and wounded and then the Sisters, but the blinding tears prevented him from distinguishing anything more.



The Martyrdom of Shan-Si



Mother Mary Hermine and Companions

"Having traversed the streets of the town, amidst the insults and curses of the people and the Boxers, who shouted, 'Death to the European devils,' they arrived at the tribunal of the Viceroy and the palace of the Ya-men (the entrance of the tribunal), where they stopped, encircled by a cordon of soldiers and Boxers, who had come in numbers to assist at this spectacle.

"The confusion was so great at this time, that even the necessity of producing witnesses was overlooked.

"Some say, that at this juncture, the Viceroy appeared, and having looked at his enemies with hatred, he, then and there, shouted out the command, 'Kill them all!'

"Others, on the contrary, more trustworthy witnesses of the scene, affirm that the tyrant took his seat in the tribunal, made all the victims kneel before him, and then in a rage said to Bishop Fogolla, whom he knew:

" 'How many years have you been in China?'

" 'More than thirty.'

" 'Why have you done harm to my people, and for what reason have you propagated your religion?'

" 'We have done harm to no one, but we have done good to many.'

" 'That is not true,' shouted the Viceroy; 'you have done evil to many of my people, and for that reason, you shall all be killed.'

" 'If you kill us,' replied the Bishop, 'your crime will not go unpunished.'

"At this reply, the Viceroy, beside himself with rage, sprang forward and struck the Bishop twice on the chest, crying out to the soldiers, 'Kill them all!'

"Hardly had the order been given, when the soldiers and Boxers threw themselves upon the victim nearest at hand, striking at hazard, wounding right and left, cutting off heads and members . . . and thus, in an instant, they killed all. . . and then discharged their guns, with an uproar, to chase away the spirits. It was a horrible scene and one impossible to describe.

"In the meantime, a countryman hearing the gun-shots, and not knowing what the tumult meant, ventured to enter the Ya-men. Horrified at the sight of such an awful spectacle, he rushed away, but the Boxers caught sight of him, and thinking the man was a Christian went in pursuit and killed him."

The seven martyred Missionaries of Mary of Shan-Si were:

Mother Mary Hermine of Jesus, Superior, born in 1866 at Beaune, in the Diocese of Dijon, France; entered the Institute in 1894.

Mother Mary of Peace, Assistant, born in 1875, at Bolsena, in the Diocese of Orvieto, Italy; entered the Institute in 1891.

Mother Mary Clare, born in 1872, at S. Maria Maddalena, in the Diocese of Parme, Italy; entered the Institute in 1892.

Sister Mary of St. Nathalia, born in 1864, at Pluzinet, in the Diocese of St. Brieuc,

France; entered the Institute in 1887.

Sister Mary of St. Just, born in 1866, at Rouans, in the Diocese of Nantes, France; entered the Institute in 1890.

Sister Mary Adolphine, born in 1866, at Ossendrecht, in the Diocese of Breda, Holland; entered the Institute in 1893.

Sister Mary Amandine, born in 1872, at Hasselt, in the Diocese of Liege, Belgium; entered the Institute in 1895.

CHAPTER XXVIII.

TRIBUTES TO THE MARTYRS

As gold in the furnace He hath proved them, and as the victim of a holocaust, he hath received them, and in time there shall be respect had to them.—Wisdom III-6.

THOUGH the martyrdom occurred on July 9, the definite news of the holocaust did not arrive in Rome until the following September. The intervening days were full of suspense and anxiety in the houses of the Institute, and it was only on September 22, that premonitions and fears were changed to certitude with the arrival of a telegram from Father Raphael to the Mother Foundress. This brought the news of the victims who had washed their robes in the blood of the Lamb. Very Reverend Father Bernardine sent his sympathy and congratulations for the first seven martyrs of the Institute. The Mother Foundress conveyed the information to her children after gathering them around her in the large community room, by saying: "My daughters, God gave St. Francis the grace to have five sons martyrs, and in his joy the Saint cried out, 'Now I can truly say I have five real Friars Minor.'"

"And I, my daughters, can now say that I have seven real Franciscan Missionaries of Mary. The House of St. Pascal of Tai-Yuen-Foo has been destroyed; Mother Mary Hermine and all

our sisters there have been massacred. They are my seven sorrows and my seven joys."

She then intoned the "Te Deum," which was sung by the Community as an act of thanksgiving to God for this distinctive grace conferred on the Institute.

On the day after the report of the massacre had reached Rome, the Holy Father, through one of his Secretaries, Mgr. Rinaldo Angeli, wrote to the Foundress:

"His Holiness has learned with deep emotion the news of the martyrdom of your seven daughters in religion in China, and he blesses with all his heart the Institute which has given these pure victims. Permit me to congratulate you on this pledge of God's favor to the Institute."

Cardinal Ferrata addressed the Mother Foundress with the following beautifully sympathetic words:

"I join with all my heart in your joy and your sorrow. Happy the seven martyrs, and happy the Institute which has trained and prepared them for this magnificent and heroic victory! Our heart bemoans their loss, our spirit rejoices. The blood of your daughters, shed for the noblest of causes, will descend like a dew from Heaven upon your dear Congregation. Rejoice in the Lord, and again, I say, Rejoice."

From Cardinal Mazella came the message: "I share in the holy joy of the Missionaries in seeing seven of their companions already glorified who gave their lives for the faith of Jesus Christ. May the cause of their beatification be

soon introduced; and he who writes hopes that he himself may have a share in its promotion."

The Patriarch of Lisbon, Cardinal Neto, warmly felicitated the Institute on the triumph won in China. "It proves," said he, "that our Lord is pleased with this new Franciscan family. Seven martyrs! How beautiful are the first fruits of a Congregation, born but yesterday. You are now worthy of the name of Franciscan Missionaries of Mary. If Tertullian could say, 'The blood of the martyrs is the seed of Christians,' may I not also add, 'The blood of martyrs is the seed of the Missionaries of Mary.'"

Cardinal Perraud added this brief, but appropriate tribute: "The heroic death of your Sisters in China places on your Congregation a purple more to be envied than our own."

After having officially notified the Sacred Congregation of the Propaganda of the glorious death of her daughters and having transmitted letters from Shan-Si which gave the details of the great day of July 9, Mother Mary of the Passion received this reply from Cardinal Ledochowski, through Bishop Vecchia, the Secretary of the Congregation: "In reply to the letter addressed to His Eminence, the Cardinal Prefect of the Sacred Congregation, I have the honor to express to you my feeling of profound regret for the recent massacre of seven religious of your Institute in the Vicariate-Apostolic of Northern Shan-Si. With my sincerest sympathy, I am pleased to offer you, Very Reverend Mother, and to all the Institute of the Francis-

can Missionaries of Mary, the most cordial felicitation for the glory which the death of these heroines spreads over your Institute; they were killed because of hatred for that Faith to which they were consecrated for the salvation of infidels.

"The Holy Father sends to all the Institute, which you govern so wisely, a special benediction."

It was the persuasion of the Mother Foundress that the Blessed Virgin did not wish the century of the Immaculate Conception to pass without bringing to some of her missionary daughters the martyrs' crown. In letters to various houses, she recurred frequently to the seven victims and ever looked upon their deaths as a special favor from Heaven for her Institute. "How good is God," she would say, "and with what generosity and mercy does He act. The holocaust of Tai-Yuen-Foo which pierces my heart like a sword, brings at the same time a delight which I cannot explain. I no longer feel that my hands are empty before God since I may now offer Him my seven martyred daughters and above all, my dear Marie Hermine. God has taken from amongst us not the most brilliant, but rather humble and hidden souls who are united most closely to the Virgin of Nazareth, our Mother, our Mistress and our Queen."

On the Feast of St. Michael, a week after she had received the certain news of the martyrdom through Father Raphael, she issued the sub-

joined circular letter to all the members of the Institute:

“My dearly beloved daughters:

Speaking for all the Institute I take to myself the words of our Immaculate Mother and sing with her, ‘My soul doth magnify the Lord.

‘And my spirit hath rejoiced in God my Saviour.

‘Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed.

‘Because he that is mighty, hath done great things for me; and holy is his name.

‘And his mercy is from generation unto generations, to them that fear him.

‘He hath put down the mighty from their seat, and hath exalted the humble.

‘He hath filled the hungry with good things; and the rich he hath sent empty away.

‘He hath received Israel his servant, being mindful of his mercy;

‘As he spoke to our fathers, to Abraham and to his seed forever.’

“With St. Francis, I can now say, I have seven real Franciscan Missionaries of Mary. O House of St. Pascal, a holy land, thou hast produced and offered to the King of Heaven seven beautiful flowers, empurpled with blood, and of the sweetest fragrance. O Holy House, may you be ever the dwelling of the saints!

“What should I add, my daughters, to the words of the Blessed Mother and our Seraphic Father, which, though unworthy, I have dared

to make my own? What can I add to this news which gives us a share in the seven sorrows and seven joys of the Queen of Angels?

“The martyrdom of our Sisters speaks for itself. By their vocations they were victims for the Church and for souls. They have been consummated in the holocaust, they have won the palm, and we fondly hope, they are now crowned. May the name of Mother Hermine be a lesson for us all. May we emulate our Hermine and her companions. Above all, let us imitate them. Be assured, my dearly beloved children, that martyrdom is a reward, and it is my conviction that the virtue of Hermine has merited this grace not only for herself but also for her six daughters in religion.

“I shall never know how to give expression to the edification she gave me from the time of her arrival in the House of St. Pascal. Without delay, a biography will convey to you my admiration for this humble and hidden soul.

“O my children, may the example of our seven martyrs preserve you everywhere from any spirit of disunion.

“If the Communion of Saints is one of the joys of the Church how abundant should that joy be in a religious family. You know David considered those who guarded the goods of his army as justly entitled to a reward as the combatants themselves, because as members of the same army they had contributed to the victory even though they had not fought.

"It seems then that a little of the blood of our dear martyrs will be the heritage of all their faithful Sisters who know how to take this treasure to themselves. May this blood, mingled with the blood of Jesus, be the seed among you of many a lily, many a Hermine.

"It seems to me also that the hour has struck to inspire you all to live for greater love of our Lord. Study Jesus, and when you know Him perfectly you cannot hesitate to give your hearts entirely to Him.

"Learn your Divine Spouse in His Gospel, and above all in His Passion. I began this letter to you with the words of the Most Blessed Virgin Mary; I shall conclude with the Stabat Mater, upon which, I ask you to meditate with your poor mother, and to realize the meaning of this hymn of sorrow to the Sorrowful Mother of Our Lord."

Bishop Fogolla had spoken a prophetic word when he mentioned to the Foundress just before the departure of Mother Hermine to China:

"You are giving us a Saint as a Superior."

She was a valiant, faithful soul with the one desire to become a saint and thus be true to the high vocation to which she was called. She strove to make herself as worthy as possible for Jesus and was ever thanking Him for the grace He gave in bringing her to the convent of St. Pascal Baylon, the Saint of the Blessed Sacrament. For the Mother Foundress she cherished the devotion of a child and it was the aim of her religious life to respond through perfect obedience to every

wish of her Superior, and thereby bring assistance and comfort to a beloved Mother. In this chosen child of grace, Mother Mary of the Passion placed an implicit trust and was assured that all would be well in the far away Mission of Shan-Si, when the saintly Marie Hermine was there to direct and rule.

The cause of the Beatification and Canonization of Mother Hermine and her companions, together with many other martyrs of the Boxer Rebellion was formally introduced in Rome, on December 16, 1926.

The destruction of the convent of St. Pascal at Tai-Yuen-Foo was not to bring an end to the labors of the Franciscan Missionaries in Shan-Si. The site was considered a post of honor, the heritage of martyrs, and when Father Barnabe, the pro-Vicar of the Province, and a brother of one of the martyrs, asked for other sisters, the Foundress was eager to comply with his request. "Never," she said, "will I abandon the house where we have given the blood of seven of our Sisters! A great number will be found to desire for themselves so precious a heritage."

At the head of the new band was placed Mother Mary of St. Symphorien, a secretary of the Mother General. She had asked to go to China, as nothing would cost her more than the separation from her dear Mother in religion. She with her companions was presented to Pope Pius X by Cardinal Ferrata, and His Holiness said to them: You are going, then, to take up the post which your martyred Sisters held. The

Catholic Church alone can give to women the courage to aspire even to death." He imparted a last benediction and his farewell words were, "Courage, courage, go to China, go to martyrdom." The Missionaries sailed from Naples, March 19, 1904, and after a tedious voyage of forty-six days arrived in Chefoo. Here they remained for one month, when they continued their journey to Tong-Eul-Koo, where they soon gathered around them a number of orphans. Within a year from the time of their departure from Italy, the dread Typhus broke out in Shan-Si and three of the community were laid to rest. Among them was the sweet little Saint, Sister Maria Assunta, the "Saint of the mysterious perfumes," as she is now known among the Christians of Tong-Eul-Koo and Tai-Yuen-Foo.

CHAPTER XXIX.

THE SERAPHIC FLOWER

Precious in the sight of the Lord is the death of His Saints.
Ps. CXV-15.

GOD is wonderful in His saints. Among the thousands of the holy daughters of Mary Mary of the Passion, it is surely worthy of note that Sister Maria Assunta was the first to be proposed for canonization, and her cause is already well advanced before the Holy See. The name of this simple child, hardly able to read or write upon her entrance into the Institute, with a brief religious life of scarcely five years, and ever a lover of obscurity and silence, is joined to those of martyrs and a Mother Foundress, to be remembered among the Missionaries of Mary for all time. God, in this case, has truly exalted the humble and has shown His approbation of the life of Sister Assunta by many marvelous manifestations. At the time of her death, her room was filled with the perfume of violets which spread gradually through the house and dispelled every disagreeable odor caused by the recent presence of Typhus. When her body was being borne to the cemetery the same fragrance of Heaven enveloped her funeral procession and since the day of her burial, Chinese Christians of Tong-Eul-Koo have never ceased to have recourse to this Servant of God and her tomb has become a place of pilgrimage.

In April, 1913, the Franciscan Missionaries of Mary buried at Tong-Eul-Koo were exhumed and transferred to Tai-Yuen-Foo. An examination was made of the body of Sister Assunta after the grave was opened, and although the coffin had crumbled to dust, and the habit in which she was buried was in part destroyed, the body itself was perfectly preserved. It was placed in a little chapel and for almost a month remained there exposed to the air without losing its marvelous preservation. Thither, the Chinese brought their sick and so many were the remarkable cures that the Bishop inaugurated the Process of Inquiry on the virtues of Sister Assunta. Her intercession has been proven to be powerful with Heaven, not alone for the benefit of the Chinese whom she loved, but also for pious souls in every part of the world. From the multitude of blessings showered from heaven upon her clients here below, she has been fitly termed the Seraphic Flower of the Franciscan Missionaries of Mary.

On July 24, 1923, there was issued in Rome the decree in the cause of her beatification and canonization. The prayer of the Foundress that the House of St. Pascal in Shan-Si should be the dwelling of saints has received a conspicuous answer in the case of this humble Missionary. The document of the Sacred Congregation of Rites contains a comprehensive summary of the saintly life of her who pronounced her first vows in Rome in the year of the Martyrdom of Mother Hermine and her companions and whose mis-

sionary career was limited to less than a full year. The decree reads:

“Among the Congregation of women, approved by the legitimate authority of the Church, and which undertake to observe, in addition to the ordinary precepts, the evangelical counsels, and under the glorious name, example and patronage of the Blessed Virgin Mary and other Saints, follow for the rest of their lives, Our Lord Jesus Christ, in the various duties and obligations of the contemplative and active life, and aim at their own evangelical perfection together with the salvation of souls, the Franciscan Institute of Sisters, known as Missionaries of Mary, does not hold the lowest place. The Members of the Institute, guided by the spirit and rule of their Founder, Saint Francis, zealously carry on works of charity of every kind in Missionary countries among the infidels. Today, among the Sisters of the Institute, stands forth conspicuous, one Maria Assunta Pallotta, concerning the introduction of whose cause for Beatification and Canonization, there is now question before this Sacred Congregation.

“Her birth, life, works, and precious death are here briefly and summarily described as narrated in the Acts of the Process.

“Maria Assunta was born on August 20, 1878, in the village of Force, diocese of Montalto, of pious and honest parents, Luigi Pallotta and Eufrasia Casali; she was baptized the next day and confirmed, July 7, 1880. Her mother and grandmother took every care that she should

grow up pious and docile. At the age of six, she began to attend school, but being the eldest of five children, could not continue her studies for long, and willingly gave valuable assistance in domestic work. Affable, obedient, modest and diligent, she was dear to, and loved by all kinsfolk and friends.

“At the age of twelve, after careful preparation, she approached the Eucharistic Table with great devotion, and henceforth, the fervor of her piety and her charity towards God and her neighbor shone forth still more brightly. She went to the Church two or three times daily for the various services, and on Sundays, in order to help the Parish Priest, and under his direction, she taught the catechism to small boys and girls. Without being discontented, or complaining of her lowly condition, she, by consecrating the week to work, and the most humble duties and occupations, earned some wages to relieve her own and her family's poverty.

“Often she invited her friends and the companions of her labors, to pray with her, and they willingly agreed. She invited them to the recital of the Rosary of Our Lady and to pious conversations and readings concerning the mysteries of Our Lord, the virtues and blessings of the Blessed Virgin Mary, and the examples of the Saints, for this purpose, indeed, that she might remove and prevent scandals, harmful idleness and conversations or songs, which were injurious or improper.

“Mortifications, penances and fastings were added to her good works; she fasted thrice weekly during the last four years, which she spent in her home; thus by bringing her body into subjection, she prepared herself to embrace a more perfect state of life. In order to try her perseverance in the religious vocation, Almighty God allowed her to suffer misfortunes, jealousy, and other difficulties, for several months, right up to the eve of her entry. At last her desire was fulfilled, and on May 5, 1898, Maria Assunta entered the Institute of the Franciscan Missionaries of Mary, and received the religious habit after the usual Postulancy had been completed. She passed an edifying Novitiate at Grottaferata, in the Diocese of Frascati, and pronounced her first vows in Rome, December 8, 1900.

“On February 13, 1904, she made her perpetual vows in the Convent at Florence, to which she had been sent, where she remained till March of the same year. In these three Houses, the humble Sister, like a hidden, fragrant flower, breathed forth the sweetness of the perfume of her virtues, and gained the affection and esteem of her Superiors and her Sisters. The Superiors, to whom she had manifested her desire to go to the Missions, shortly after acceded to her wish, and on March 17, 1904, she embarked for China. Before her departure her Superior said to her, “What a grace is conferred on you! Are you willing to go to the place where our Sisters were martyred?” She replied, ‘Yes, but I would be

quite willing to remain in Florence, if Jesus wished it.'

"In company with the other Sisters selected, she went by a direct route to the Mission of Shan-Si, and after spending a month at Chefoo, she set out for Tong-Eul-Koo, where she remained until her death. She led the same life there as in Italy, and diligently carried out all her duties with the one intention of serving the Lord. Always cheerful and calm, she invited the other Sisters, when working, to recite or sing the Angelical Salutation, and with them offered her prayers and works to the divine Majesty for the conversion of heathens and sinners, in reparation for offences committed against God, and to relieve the Holy Souls in Purgatory, whom she also helped by reciting a hundred Requiems, applying to them the indulgences of Holy Church. She often manifested her conformity to the Will of God, exclaiming FIAT! FIAT!

"With such zeal and ardor, she kept alive in herself and in her companions, the love of God and her neighbor, and an ardent devotion to their Patroness and Mother, the Blessed Virgin Mary. The Sisters, who knew her, bear witness to this in the Process, praising highly her humility, obedience, charity and other virtues. But after only a year in the Missions, the life of Maria Assunta drew to a close.

"Typhus was prevalent in that spot and she fell a victim to the disease. She was already worthy to hear our Lord say, "Come, Spouse of Christ, and receive the crown, which the Lord hath pre-



Sister Mary Assunta, Servant of God

pared for thee for all eternity." After a few days, her illness became more grave, and refreshed and strengthened by the last Sacraments, at seven o'clock in the evening of April 7, 1905, in the twenty-seventh year of her age, Maria Assunta, having bidden her Sisters an affectionate farewell, and confiding herself to the Sacred Heart of Jesus, went with joy to the Heavenly Nuptials of the divine Lamb.

"Almighty God, Who takes notice of the most humble in Heaven and on earth, deigns to honor his servants and handmaidens, even in this life, by the memory and the blessing of the Church Militant. This seems to have happened in the case of Maria Assunta, the fame of whose holiness, virtues and miracles, began during her life, and day by day, has shone more brightly since her death, gathering strength and spreading far and wide.

"By the authority of the Ordinary, the Curia of Frascati, and other places, conducted the researches into these matters, and laid their notes before the Sacred Congregation of Rites, according to the usual form of procedure, and after having studied the revision of the works of the Servant of God, the Sacred Congregation on January 23, 1918, decreed that there was no impediment against the proceeding with the cause. Therefore, at the request of the Very Rev. Father Antonio Maria Santarelli of the Order of the Friars Minor, Postulator of the Cause, and in consideration of the postulatory letters of several Cardinals, of many Archbishops, Bishops

and Capitulars, as well as of several religious Orders and Congregations, and many of the faithful of both sexes, and at the request of the Most Reverend Bernardine Klumper, O. F. M. (Minister General), of the Superior General and Council of the Institute of the Franciscan Missionaries of Mary, the Most Eminent and Most Reverend Cardinal Camillo Laurenti, Ponent of the same cause, at an Ordinary Session of the Congregation of Sacred Rites, held at the Vatican Palace on the day named below, proposed to discussion the following question: 'Ought the Commission for the Introduction of this Cause be signed in the case and for the purpose under discussion?'

"The Most Eminent and Most Reverend Fathers, who preside over the Sacred Rites, after the Ponent himself had set forth the case, and the statement and writings of the Rev. Don. Angelo Mariani, General Promoter of the cause, had been heard and all had been carefully examined, judged fit to reply, 'The Commission of Introduction of this Cause shall be signed, if it shall please the Holy Father.'

"On July 24, 1923, when these things had been referred to His Holiness, Pope Pius XI, by the undersigned, Cardinal Prefect of the Congregation of Rites, His Holiness, approving the rescript of the Sacred Council, deigned to sign with His own hand the Commission of Introduction for the Cause of Beatification and Canonization of the Servant of God, Maria Assunta Pallotta of the Institute of the Franciscan Missionaries

of Mary, on the 25th day of the same month and year.

- A. Cardinal Vico, Bishop of Porto and St. Rufina, Prefect of the Sacred Congregation of Rites.
Alexander Verde, Secretary of the Sacred Congregation of Rites.

CHAPTER XXX.

FOR GOD'S POOR

Be not ashamed to ask alms in Charity. Receive with humility what shall be given you, and bear the denial with meekness. Frequently remember the journey our blessed Lady undertook into Egypt to preserve the life of her dear Son, and how much contempt, poverty and misery she was obliged to suffer; provided you live thus, you will be very rich in your poverty.

St. Francis de Sales.

THE problem of providing for the material necessities of the Institute was ever present to Mother Mary of the Passion. It was a life-long cross which she carried daily and which engendered in her soul a sublime confidence in the Providence of God. Without this trust in His goodness, she would hardly have dared to undertake the support of an ever increasing religious family and the maintenance of the missions in the foreign field. From the poor and the pagan what recompense could be expected in the goods of this world? And the poor and the pagan she had always with her and the further expansion of the Institute was daily adding to the multitude of her dependents. How to provide for their material wants as a means for supplying spiritual needs, was the task she courageously undertook to fulfill and which prevented her from realizing in this life at least one of her ideals of earthly happiness, "No more debts and our daily bread."

The lives of Jesus and Mary were the continuous inspiration for the Mother Foundress.

"We must," she said, "earn our bread in the sweat of our brow, we must live by the work of our hands under the protection of Divine Providence. In such a lot in life, our poverty, borne in silence, resembles that of the Holy Family which possessed nothing, lived from day to day on labor and on certain occasions, as during the flight into Egypt, was even compelled to beg. This is my mind. The poor and the pagan are the portion of our heritage. Among them, we can find no resources and so we must try to earn our bread, as did St. Paul, and all others who toil."

In keeping with these principles, her daughters have ever devoted themselves, with energy and zeal to tasks for which their talent and training had fitted them. Painting and sculpture, making of laces and embroidery, literary and journalistic efforts, the tilling of the fields and the management of dairies, the sale of the work of their hands and the collection of alms have come within the scope of their labors to provide means for the apostolic work of the extension of the Kingdom of our Lord. If God has blessed their untiring efforts and has brought unnumbered consolations into their lives, is it not possible that this return has been made from heaven to earth, as a recompense for souls saved at such a cost? A halo of the supernatural surrounds the work of the Franciscan Missionaries of Mary. The humblest of tasks in the Institute is glorified and ennobled by the glow of heaven with which it is suffused. The fabric of the history of the life work of the

Institute of Mother Mary of the Passion is woven with threads of golden splendor drawn from the lives of those whose very selves are wholly given for the work of God.

The Franciscan character of the Institute brings to its members a high appreciation of the virtue of Poverty. Our Lord began the octave of the Beatitudes with the glorification of this virtue, "Blessed are the poor in spirit for theirs is the Kingdom of Heaven." After the example of our Lord, the sisters know that Poverty is their lot in life, and according to the Mother Foundress a special grace from heaven. "The more I study our Seraphic Father," she said, "the more I feel, that in stripping himself of everything, and making Divine Poverty his only treasure, he understood better than others, how to assure such a union with God that we may live in Jesus and He may live in us. This morning at mass, it seemed that He said to me: 'My daughter, Poverty is a favor which surpasses all you can imagine. Do not consider wealth to be a gift of My Love since I did not will it for My Mother. The more one is attached to things of earth, the more one is detached from heavenly goods.' How I love our Father St. Francis! The more I am filled with his spirit the more I appreciate my Franciscan vocation. The Lord gives us poverty because He loves it.

"Today we began a novena in honor of St. Anthony that he may give us our daily bread and help us to pay our debts; so far he has not done so. I am making this novena in the name of the

refusals which the Holy Family received at Bethlehem. It is more Franciscan for us to earn our bread than to have money, and the longer I live the more I desire to follow literally the way of our Seraphic Father."

The Kingdom of God has been spread on earth by the poor in spirit; this truth explains, at least in part, the progress of the Institute of Mother Mary of the Passion. Confronted on the one hand with the desire to follow the path traced by the poor man of Assisi, and on the other, with the need of discovering a way to support her sisters and their charges in heathen lands, she found herself under the necessity of devising a plan for the maintenance of her world wide missionary organization. Every great life has some special source of inspiration and the Mother Foundress had recourse to Nazareth, to the Blessed Sacrament and to St. Francis of Assisi for the light to solve aright a problem which would have a vital bearing on the future administration of the Institute. She realized that needs recur and can not be satisfied once for all. Endowments seldom if ever, are made for the salvation of pagan souls. The solution which appealed to her was organized work and so the Missionaries of Mary have been directed along the path of toil to earn and beg the bread for helpless heathen and dependent Christian. New departments were added to Novitiates and Convents and placed under the direction of Sisters skilled in special lines of work. The printing press at Vanves, the embroidery schools at Fribourg, the

varied industries at Antwerp, the workrooms on every continent and the Procures of Europe and America are in existence for the purpose of supplying necessary resources for the benefit of the missions and the conversion of souls.

Not the least of the social benefits accruing for these Institutions is the artistic training given those who co-operate with the religious in the production of the goods, whose proceeds are devoted to the saving of nations. To work and to pray was the motto of St. Benedict when he and his monks were infusing new life into Europe by proclaiming the dignity of honest toil. Mother Mary of the Passion could well appreciate the value of the Benedictine motto. "The real solution," she said, "of the social question is work. That is what is necessary to win folks over. They must be loved, guided, upheld in their efforts; their heart must be reached, for only then, can they be instructed in the things of God, and so find salvation." Vanves and Fribourg were early witnesses of this persuasion and the happy success of the enterprises in these cities was the recommendation for the introduction of similar activities into pagan lands. There are now several missions in Asia and Africa, in Oceanica and South America, whose material and moral life is sustained by the fruits of the workers. Though many of these may be still in paganism the good effect of Christian influence is always in evidence, and many a Baptism has been given in heathen homes as a direct result of the friendly relations created in the workrooms of the Mis-

sionaries. Even among the Mohammedans in Morocco a Berber carpet factory is in existence where the Moors permit their daughters to spend their days with the sisters and in this soil traditionally unfruitful in conversions, receptions into the Church are not infrequent.

With her foresight and discernment the Foundress was well aware that opportunities for self-sacrifice would not be lacking to her daughters, when they should be called upon to dispose of laces, embroideries, sacred vestments, altar adornments and works of art for the perpetuation of the life of the missions. In every European country and in America, the habit of the Franciscan Missionary of Mary has perhaps become best known through those sisters who cheerfully fulfill the uncongenial and onerous task of selling the goods and collecting alms. They may be seen in the great centers of population; they are found in the homes of the rich and the more humble abodes of the poor; they travel extensively; their journeys are taken with resignation to the Divine Will and with a prayer to the Mother of God in Heaven and the Mother of their Institute to protect them on their way; they seek and receive hospitality in the convents of the place where they are engaged and look with pleasant anticipation to the date for their return to their own home convent there to dwell for a while in the beloved Presence of our Lord in the Blessed Sacrament. St. Paul was a traveller; his figure was well known along Greek and Roman roads when he was calling Gentiles into the

Church. The case of the Franciscan Missionary of Mary is not altogether dissimilar as she travels the highways of this modern world receiving in turn a cool or cordial reception from those whom she would enlist into the service of our Lord by asking an alms or completing a sale for the sake of souls redeemed by the Precious Blood. The heroism and sacrifice of the leper nurse or the martyr are paralleled and equalled by the same virtues in those who are travelling and toiling to secure spiritual life and light for souls dead in the darkness of paganism.

“Religion,” says St. James, “clean and undefiled before God and the Father is this: to visit the fatherless and widows in their tribulations: and to keep oneself unspotted from the world.” The care of the fatherless or the orphan is especially dear to the Sacred Heart of the Saviour. St. Vincent de Paul appreciated this charity of Christ and a practice of his life which was both a cause and effect of his great sanctity, was the saving of abandoned children. He went about Paris and whenever he found a destitute child deprived of natural protectors would seek a home for it among kindly disposed Catholics. His charity spread and he felt that it should be incorporated in an institution and directed by a religious community. The Sisters of Charity were the fruit of his labors for waifs and strays, homeless and abandoned infants whom the Providence of God placed in his way. The sympathy in the heart of a St. Vincent de Paul for the little ones of the flock of Christ was shared

by Mother Mary of the Passion. In her immediate environment in Rome she planned for their welfare and the Laboratorio Fides, the Probandat, and the Orphanages are the witnesses to this trait of her character. She inspired her daughters with such zeal for the welfare of children in the missions that the asylum and the school are sharing with the hospital and dispensary the blessed tasks of diffusing the light of Christ and exemplifying His love.

And merely as a matter of policy in the propagation of the Gospel, the care of the child is of paramount importance. The infant of today will be the man or woman of the future and succeeding generations are affected by the character of those which have gone before. The child of pagan parents who has received the Sacrament of Baptism and has been instructed in the Catholic faith, may become in time the father or mother of a family of Catholics and thus the good done the children lives after their benefactors and continues on from age to age. Hence there is to be found in the Directory of the Institute the ubiquitous orphanage with practically every foreign mission and it is in such an institution that daily signs of the grace of God may be witnessed by those who have eyes to see and which are the encouragement of the missionaries and the hope for the universality of the reign of Christ.

The proper care of the young implies careful training in secular and religious matters and the Constitutions of the Franciscan Missionaries of Mary recommend for the missions, "schools

suited to all classes of children, where each child may receive an instruction suitable to his station in life." It was not in the mind of the Mother Foundress to establish a new teaching Congregation in the Church. Her daughters were to be missionaries and the school is intended as an effective means for gaining conversions among the pagans. The Institute has now one hundred and ten schools, with approximately 50,000 pupils and the number is steadily increasing. On the day of the first Pentecost, there were representatives in Jerusalem from every nation under heaven who heard the apostles speak in divers tongues the wonderful works of God. In the schools of the Institute may be heard these divers tongues where the sisters are teaching the wonderful works of God in practically every European language, and in Tamil, Cingalese, Hindustani and Burmese, in the dialects of Pekin, Hupeh and Shan-Si, in Japanese, Congolese and Zulu, in practically every form of words now current on earth for the expression of ideas.

Medical mission work, another extensive undertaking of the Institute, was begun in Ootacamund in 1877, with a dispensary for the natives and in the following year a hospital in Coimbatore, inaugurated by the Fathers of the Paris Foreign Mission, was placed in charge of the missionaries. The healing of bodily ills is the surest way to the hearts of pagan people and Mother Mary of the Passion was well aware of this from the very outset of her religious life. Her daughters, trained in her school of sanctity

and service, have now under their care forty-five hospitals, five lazarettoes for sleeping sickness, seven leper hospitals and one hundred and eight dispensaries. They also visit the sick both pagan and Christian in their homes and carry with them the benediction of Heaven wherever they go.

On the occasions of wars or plagues or earthquakes or other catastrophes the missionaries have responded to the needs of humanity by placing the resources of the Institute as well as themselves at the disposal of governments or of the Church for the relief of sufferers. The periodic revolutions in China have regularly brought exceptional opportunities for exemplifying the charity of the Church and its Divine Founder in the midst of pagans. In Smyrna and Magnesia, their convents were once turned over to refugees to the number of three hundred in the former, and two thousand in the latter place. The earthquakes of Calabria and Sicily placed hundreds of orphans under their care in the institutions sponsored in the Eternal City by Popes Pius X and Benedict XV. A like service was rendered for the children of Venice when that city was sorely harassed at the time of the great war and during this same period the convents in Rome were opened to receive refugees from Tyrol, and in addition shelter houses were provided for hundreds who had fled in terror from their homes. In other European countries the hospital and the battlefield became the convents of almost a thousand of the daughters of Mother Mary of the Passion. The Annunziata, near Vienna, was

transformed into a hospital where the whole community sacrificed itself for the welfare of the soldiers. The devotion of the sisters extended so far that their health and strength were impaired, and they died as innocent victims of the aftermath of the strife. In five other hospitals of Austria the Missionaries attended the sick and wounded for four trying years and the reward for their labors came in seeing numbers of their patients return to spiritual and physical health as the result of their merciful ministrations. At the very outbreak of the struggle the convents in Belgium, at Mechlin and Gooreind, Brussels and Woluwe, were opened to the soldiers, while the sisters repaired to the ambulances at the Front, or to the houses in Holland. The first Missionary of Mary to die in the service was Mother Mary of the Sacred Heart who gave her life near Verdun, and for whom a military funeral was arranged. Throughout the war zone in France they were to be found on every battlefield, and in recognition of their services the French Government conferred the cross of honor upon many of these heroines. In England, two war hospitals were under their supervision, the one at Ealing and the other at Coldash. The magnitude of this unselfish service, from 1914 to 1918, should not pass unrecorded, and the spirit in which it was performed is reflected in the prayer which rose from the heart of a nursing Missionary of Mary "that God would bless the Sisters' care of the wounded, by restoring them to health, if He so will; but above all, none may leave, without being

raised to a more fervent spiritual life, and that of those, whom in His Providence, He recalls to Himself, not one may die without receiving the last Sacraments and all the tender help of our Holy Church."

Portions of the active life of the Missionaries of Mary have been feebly sketched in the preceding paragraphs. In the mind of their Mother Foundress, there was to be still another side to their vocation to which the words of the eighty-third psalm may be applied with beautiful appropriateness: "How lovely are Thy tabernacles O Lord of Hosts! My soul longeth and fainteth for the courts of the Lord. My heart and my flesh have rejoiced in the Lord. For the sparrow hath found herself a house and the turtle a nest. Thy altars, O, Lord of Hosts, my King and my God! Blessed are they that dwell in Thy house, O Lord! They shall praise Thee for ever and ever." Mother Mary of the Passion was at home, wherever there was a tabernacle of the living God. The love of Christ in the adorable Eucharist was the passion of her life. In the year of the foundation of the Institute she confessed, perhaps unconsciously, the secret of her sanctity when she said: "With my poor health and my crosses, I could accomplish nothing if I did not have Holy Mass and Holy Communion. These are the sources of my life and the strength for the little I do." In her adorations and communions, her assistance at Mass and Benediction of the Blessed Sacrament, she testified by her reverence and recollection the gratitude of her

heart for the Presence of the Saviour in the midst of the community. In retreats and letters she exhorted all to become saints, because of their nearness to the Lord in the Sacrament of Love.

Her own devotion has become an inspiring tradition and no Missionary of Mary can ever fail to understand that the Mother intended to offer her to Jesus as an adorer of His Presence on the altar. Ever and always, she insisted that the great acts of the day are fulfilled in the Chapel where life and strength and seasonable aid are to be sought for the fulfillment of other duties. "Jesus in the Eucharist," said she, "is the great Missionary of the Institute." The Constitutions commit her daughters, for all time, to the angelic service of adoration.

Her first care in every new Foundation was the dwelling place for the Lord. How many chapels of the Institute did she prepare and adorn in joyous anticipation of the coming of Jesus to abide with her daughters! Writing of one of these, she speaks from the abundance of her heart: "At length we have the good God! Yesterday I wrote to no one, as I was engaged in preparing the altar for the Lord. I gave everything to Him and made myself His servant for the day. Today He is here, our Sovereign Master!" As the Church of St. Helen, in Rome, was nearing completion, she was the hart of the psalm panting "after the fountains of water," and was "counting the days like a child," until the hour should come to see our Lord enthroned in this beautiful Gothic edifice. She was su-

premely happy in the thought that she was to live so near to Jesus and to see Him constantly from the place she had chosen to perform her many tasks. Deeply conscious of what the Blessed Sacrament meant in her own life she incorporated in her Rule, as an act of love and protection for her daughters, the duty and privilege of adoration in every mission of the Institute, and prescribed daily exposition for all her convents throughout the world. The devotion of Mary was to be united with the activity of Martha and though the religious might be busied about many things, the one thing necessary was to go to the altar of God to "seek in prayer the blessing of their apostolate, and in the apostolate the object of their prayer." The fruitfulness of the Institute and its works in heathen and Christian lands is Jesus present in the Ostensorium for the Franciscan Missionaries of Mary.

CHAPTER XXXI.

THE OBLATES

The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.—St. Matthew IX-37-38.

MOTHER MARY of the Passion was persuaded of the value of native priests and sisters for the propagation of the Gospel in foreign fields. In her days in India, she had learned that the truth of Christ could be successfully imparted to natives through teachers of their own race. With this conviction in her soul she was prepared to co-operate in movements for the enlisting of a native clergy and a native sisterhood in the Apostolate of the Missions. On the occasion of her last visit to Fribourg, a few months before her death, she had an interview with Mademoiselle Bigard. The mother of this good woman had founded at Caen, Normandy the Oeuvre de St. Pierre Apôtre which had for its object the providing of funds for the training of native clergy. In January, 1903, Madame Bigard died. Her work had been in existence for fourteen years and forty-five burses had been founded in native seminaries, the expenses of fourteen seminarists had been paid, and thirty-four natives priests had been ordained. A contest of her will made it difficult for the daughter to maintain the Oeuvre de St. Pierre; it was for this reason that she asked the Mother Foundress to assume

the responsibilities for the work begun by her mother. At the death of the Foundress, the Franciscan Missionaries of Mary endeavored to continue the work, and its headquarters were located in the Convent at Fribourg. In 1910, the will case came before the courts and it was not until seven years later, that it was decided in favor of the defendants. From the date of its foundation up to the present time more than two hundred priests have been ordained under the auspices of the Oeuvre, and sixty missionary dioceses and vicariates have received annual pensions. In an encyclical issued by Pope Benedict XV, in 1919, the Oeuvre de St. Pierre received commendable mention and by a decree of April 28, 1920, it was taken under the protection of the Holy See as *Oeuvre Apostolique de St. Pierre Apôtre*. It is now directed by an International Committee which meets at the Palace of the Propagation of the Faith in Rome and National Directors are to be found in several countries in Europe. There is little question but that this work would have perished had it not received a helping hand from Mother Mary of the Passion.

She was equally interested in the development of native vocations for religious Congregations of women. From the beginning the Institute had sought the help of native Christians and no one understood better than Mother Mary of the Passion from her own missionary experience that zealous apostolic laborers may be found in every nation under heaven. The admission to the Third Order of St. Francis is usually the first step to-

wards a religious vocation among the young girls of India, China and Africa. Some of these may have been employed in Christian homes and reared in a Catholic atmosphere; others, and these are in the majority, come from orphanages of the Institute and many are converts from paganism. A solid course in Christian Doctrine is the usual prelude to admission as a Tertiary.

In the General Congregation held in 1903, the last at which the Mother Foundress presided, the development of vocations among the natives held an important place in the deliberations of the assemblage. The reports of Provincials, the suggestions of missionary Bishops and the desires of the native helpers of the sisters, known as associates, were all considered and the decision was made that the Tertiaries, who so desired, should be invested with a religious habit and follow a religious rule of life. This action of the Congregation gave an impetus to the work of fostering native vocations. In India, Novitiates were established at Ootacamund, Coimbatore and Mylapore, and in each of these places the community of postulants has continued to grow in numbers and in influence. The Tamil schools at Kandala and Bethlehem, at Ootacamund and St. Thomas' Mount were placed in charge of these native sisters and the results they have achieved are most gratifying both in their religious and educational features. They have succeeded admirably in teaching their own people the truths of religion and the practices of a Christian life and have become invaluable auxiliaries in the Insti-

tute for the support and extension of the works of the various missions.

A large Novitiate for the Oblates was opened at Cattiparambu, in the Diocese of Cochin in 1914. From this house the Oblates go forth two by two to assist the sick and teach catechism in the districts to which they are assigned. At Lourdapuran, in Travancore, their work is producing much fruit. Here they may be found almost any day near the sea-shore with as many as five hundred children grouped around them, in whose souls they are sowing seeds of grace and occasionally even the grace of the high vocation of becoming co-workers with Christ in the regeneration of pagan souls.

When Mother Mary of the Passion was in Milan in 1903, she called upon the Italian Fathers of the Foreign Missions who were hoping for a Foundation of the Missionaries at Hyderabad in the Deccan, the eastern part of India. She made the final arrangements with them and then returned to Rome. Speaking of Hyderabad, she said: "It is an interesting Mission; the city is typically Indian and in population and importance comes just after Calcutta, Bombay and Madras. Its Bishop and the Fathers there are full of zeal. I should like to see in the Deccan, the beautiful works of my early missionary days. It seems to me that they may be created there better than elsewhere." The Oblates were introduced and have not been the least of the factors in realizing the wishes of the Mother Foundress at Hyderabad. They teach

in well organized schools and assist the sisters in the Afzulgang Hospital, where their devotion to the sick has won for them an enviable position in the public esteem of this great city of India.

In Burma, a Probandat was opened in 1904, for native aspirants to the religious life where they are prepared for entrance into the Novitiate at Mandalay which is under the patronage of Bishop Foulquier of the Paris Foreign Missions and the direction of Father Faure of the same Society. Both the Probandat and Novitiate have developed with the years and notably through the assistance of Father Faure which extended to the erection of the building at Chanthaywa from his own personal resources. This convent has become a center of light and charity with its ever increasing community of Oblate Franciscan Missionaries of Mary.

Native religious are now to be found in gratifying numbers in the Missions of Africa, Asia and the Philippines. In all these places, they fulfil admirably the duties of their vocation. They visit the homes of their own people, and are assured a gracious reception; they teach in schools and instruct the young unto justice; they care for sick in dispensary and hospital, in hovel and in hut, and by word and example they preach to their people the beauty and truth, the power and the worth of the Christian dispensation. Among them, is to be found many a one, far advanced along the way which leads to religious perfection. They have imbibed something of the spirit of Mother Mary of the Passion in the In-

stitute of the Missionaries of Mary and God is visibly blessing their efforts as the instruments of His grace to myriads who are still in the valley of the shadow of death. The seal of the approbation of the Holy See was placed upon the work of these Oblate Sisters by a Decree of the Sacred Congregation of the Propagation of the Faith, given on October 3, 1922, by Cardinal Van Rossum. It reads:

"The ever increasing need of subjects from which the Missions of to-day are suffering is caused by the lack of Missionaries, the activity of so many sects, and by the great increase in the number of Christian centres, and makes the co-operation of Sisters in the great work more and more necessary.

"But the European Sisters by themselves are insufficient for the task, and, behold; Divine Providence has called to a life of perfection, chosen souls from the heathen countries themselves, who, by associating themselves with the Missionary Sisters bring precious help of both natural and supernatural strength.

"This is yet one more fruit of the flourishing tree planted in the Church by the grace and with the help of God, by His Servant, Mother Mary of the Passion.

"With all our heart, we invoke all Divine favors upon this providential Institution, and to this end, we bless it, in the Name of the Father, and of the Son and of the Holy Ghost."

The very Reverend Father Bernardine Klumper, at the time the Minister General of

the Order of Friars Minor, rejoiced to see the Oblates Franciscan Missionaries of Mary recognized and approved by the Propaganda, and wrote the following cordial welcome to this new branch of the Franciscan family:

“May the guidance of the Franciscan Missionaries of Mary infuse into this providential work, the sap of a sincere and intense religious life. May the Oblates, by the exact observance of the letter and the spirit of these Rules, ever keep and increase in the spirit of renunciation and sacrifice, which is the certain pledge of the blessing of Almighty God, and of an ever increasing fruitfulness in the Apostolate.”

CHAPTER XXXII.

AUDIENCE WITH POPE PIUS X

Walk worthy of God in all things pleasing; being fruitful in every good work, and increasing in the knowledge of God.
Col. 1-10.

THE last General Congregation, attended by the Mother Foundress convened in Rome in November, 1903. With supreme rejoicing the Missionary Provincials and Superiors threw themselves at the feet of their Mother and reported the story of their labors, their successes and their failures. They found again after years of trial a brief interim of peace and happiness and a host of recollections of their religious youth in this meeting in the Eternal City. It was a joy to Mother Mary of the Passion to observe the filial devotion of her daughters and the happy reunions among the religious gathered together from so many different countries. "It is wonderful," she said, "how peace and union characterize this General Congregation. We have enjoyed an incredible expansion during the past seven years; I can testify, that the spirit of charity and mutual devotion reigns everywhere and these precious treasures are now ours more than ever. In union there is strength. A kingdom divided against itself shall fall and may the Holy Spirit inspire us with the best means of preserving the Franciscan Missionaries of Mary from discord and division."

The Institute in the relatively brief space of a quarter of a century had literally extended to the uttermost parts of the earth. It enumerated more than three thousand religious in eight provinces and eighty-two houses. Throughout all these institutions of mercy and charity there prevailed the beauty and sweetness of Franciscan simplicity, combined with a sublime spirit of sacrifice and zeal for the interests of the Saviour and of souls.

The Congregation was an evidence of this spirit of union among her daughters. It was also one of the most important meetings that had thus far been held. The Mother Foundress took advantage of the presence of all the authorities of the Institute to regulate and have approved the Ceremonials for the Chapters and General Congregation and adopted a method for recording the acts of these assemblages. She wisely counseled the practice of poverty and obedience and the preservation to the Institute of its treasure of charity. The question of native religious was considered and the conditions for their profession were decided upon. Mother Mary of the Passion was especially concerned with the perfecting of the methods of the Missionaries and the extension of their work. The Mother Vicar Provincial of Japan declared she was kept awake at night after hearing the Mother Foundress develop her plans for the future of the Institute, so great was the horizon opening before her.

She prepared all her daughters for her death which she felt could not be far away. "I am not sick," she said, "and the good God may leave me a while longer with you, but I desire to speak to you, in anticipation of my death and give you my last will." Her presentiments were to be soon realized and while the Superiors from every part of the world felt that this would be the last Chapter or Congregation, at which she would preside, their sadness at the prospect was much tempered as they saw each day more and more her great love of God, her forgetfulness of self, her piety and the supremely supernatural spirit of their Mother. She recalled to them the necessity of ever preserving in the apostolate an intimate union with God by prayer and recollection. "Our first days especially at Rome," she said, "were days of prayer and piety. The Institute, as it is at present, we did not then foresee. It has become a militant Order. We did not know it and we thought that we might peacefully enjoy our family spirit, tranquil, pious, calm. But this was not in the designs of God. There is need of a struggle to make expiation. The Institute has been born and is what you are. However hard our active Missionary life may be, it is our calling which brings with it suffering, sorrow and every kind of affliction. Trials will never cease as long as our vocation as victims remains to us. The devil cannot bear to see you before the altar in adoration of the Blessed Sacrament without subjecting the Franciscan Missionaries of Mary to great trials and strife both exterior

and interior. Let them endeavor to support their souls in peace, deriving their strength in faith, hope and charity, in the sacraments and above all in Holy Communion. The militant life may appear at times incompatible with meditation. It is, nevertheless, the life which Jesus, Mary and Joseph led. Scarcely are the sorrows of Bethlehem over, when the exile comes, then Jesus in the temple, the death of Joseph, the treason of Judas, the persecution of Saul.

"The militant life was hard for the Holy Family. Across the deserts of Egypt the Blessed Virgin could not experience the sweetness of a meditation at Nazareth. Nevertheless, Mary carried with her the interior life. She kept all these things in her heart. Saint Francis said, 'Make a little cell for yourself which you may always carry with you.' Oh, Holy Family, do not let us be drawn away from God by our militant life."

Almost her last recommendation to the Superiors of Europe was an appeal that they should ever be grateful to God. She prescribed an Act of Thanksgiving in all the Houses for this General Congregation, and prayed that great thanks should be given for the peace and charity and joy which reigned among the delegates to the Congregation. "We could not but fear," she said, "that the Institute after having spread with such rapidity might suffer something in its union and its discipline. But everything is different from what we anticipated. More vigorous than ever its roots are penetrating deeper and deeper.

The more numerous its members have become the better able it is to fulfill its charges and obligations. And everything has produced an increase in fervor and a fruitfulness in works which will continue to grow. Surely, it is impossible for us to attribute to ourselves such a result. We must look higher. God in His Goodness has raised up our Institute for purposes which although already vast are not entirely known to us."

A few days later she gave expression again to the presentiment of her death. "I believe that God will not leave me on the earth much longer, for He has sent me too many consolations during this Congregation." She had learned from her years of suffering and trial that her joy was not to be found in this life.

✓ The Congregation ended with an audience with His Holiness, Pope Pius X. Of it she said: "We bore to the Holy Father, the Life of our dear Martyrs, published in our workrooms at Vanves, and adorned with the Papal coat of arms in a silver shield. The book was in a beautiful box which was also our work. Another casket contained the Peter's Pence of the Institute. The evening before, I had requested of Mgr. Bisleti, permission to offer to the Pope a very beautiful brown bear skin which my daughters had sent me from Canada. His answer was in the affirmative and we carried it along together with an elaborate piece of tapestry." ✓

The account of the audience, in the words of the Mother Foundress, is well worth quoting: "The Holy Father was near his desk and looked

upon me with his great goodness. I prostrated myself at his feet, and said to him, with a voice trembling and with tears in my eyes, 'Most Holy Father, I am a poor creature, come to lay my Institute at your feet, all that I have, and all that I am. Despite my unworthiness, I bring an offering to Your Holiness which I think has value; it is the life of my seven daughters martyred in China. Is not this something?' The Pope replied, 'Certainly, it is something. It is very much.' He took the book and placed it on his desk; he opened the box and looked for a long time at the binding, the work of our young artisans. I was then on my knees near him. Seeing with what appreciation he examined the book, I added, 'Most Holy Father, it is the work of my daughters, everything is the work of their hands, the printing, the binding, everything.'

"The Holy Father opened the volume. It was the moment of the audience which made the deepest impression on me. It seemed that the souls of my dear daughters were hovering around me. Pius X stopped at the picture which represents our martyrs. He was thoughtful. Of what was he thinking? He did not say. Then I added simply, 'They were very brave.' After this moment given to the martyrs the Pope invited me to be seated. Beside his chair there were two others, the one a little to the rear, and the other facing the Holy Father. It was in this that I sat. The Pope appeared desirous to hear of our Institute and questioned me on different points. 'How many houses have you?' 'About eighty, but

most of them are far away in China, in Mongolia, in the heart of Africa, in North America; in a word, we are Missionaries.' His Holiness, then expressed to me his satisfaction with our Missionary vocation, and then I said to him. 'Most Holy Father, you must excuse me, I speak Italian poorly. When I came to Rome I was no longer young. I spent long years on the missions and I learned the Italian language only by hearing it and in order to speak with my daughters.' The Pope was good enough to reply, 'You speak well, I understand you perfectly.' He then continued, 'You live on alms.' 'Yes, Most Holy Father, but more on the work of our hands. The Institute has a great devotion to the Holy Family, and God has permitted that we, like they, should live on our work. We have considered above all else, the training of our subjects; but making, almost every year, a tour of Europe, I can testify how important in our days is the question of the workrooms and I can see in our attention to this matter a dispensation of Divine Providence.'

"The Holy Father resumed, 'Do you make perpetual vows?' 'Assuredly, most Holy Father. After two years in the Novitiate the Novices pronounce their first vows for three years. It is I, who requested it, as our Missionary vocation is rather hard. After three years, we pronounce our perpetual vows.' 'Very well,' replied the Pope; happy, it would seem, to know that in the Institute one binds oneself forever to the Spouse of Virgins. 'Do you go out?' 'Yes, Holy

Father, for our journeys and our commissions. In Rome also for the Laboratorio Fides which was entrusted to us in the Pontificate of Leo XIII and which has developed to our great consolation. Moreover, Most Holy Father, God has granted the grace to the Institute to have nothing to complain of in our travels and above all else, the Blessed Virgin has protected and guarded us.' The Sovereign Pontiff replied, 'Let us thank God for that.' Then he asked, 'Have you leper asylums?' 'Yes, Holy Father; it is a work, so contrary to human nature that we send there, only those who insist upon going. When this work was entrusted to us, I made an appeal to all the Institute. I had read how dear the lepers were to St. Francis, and before him to our Saviour, and I declared that I considered it a grace from Heaven to be given the opportunity to care for the lepers. I declared that I would never force anyone to go and I wrote only to find out the names of those who would have the courage to go. More than a thousand offered themselves, Holy Father, and those who were chosen are supremely happy with their lepers.' 'A number of you have come, have you not?' said he. "Twenty-one, Holy Father, and the religious whom Very Reverend Father General of the Friars Minor named to preside over our General Congregation.'

"The Pope rang his bell. Mgr. Zichy entered. 'There are a number,' said the Pope to him. 'Yes,' replied Mgr. Zichy, 'I don't think that all will find room here.' An amused expression came to

the Holy Father. 'Since this room cannot hold them, we shall go and find them.' He walked on ahead, very simple, and I followed him as a sheep follows a shepherd. Upon entering the room, where my daughters were gathered together, the Pope stopped before the bear-skin. 'What a terrible beast!' he exclaimed; I was near him, and said, 'It represents the devil, whom the Franciscan Missionaries of Mary must overcome in their Missions and place under the feet of your Holiness.' The Pope then began to bless all my daughters. As he was giving me his hand to kiss, I offered him our Peter's Pence and with a note of pathos in his voice, he said to me, 'You have just told me that you live on alms, and you make me a beautiful offering.' I replied, 'Holy Father, I said, also, that we live on the work of our hands. Your Holiness cannot refuse the fruit of the toil of his daughters. It is the alms of the poor for one still poorer.' 'Very well,' replied the Pope with a great sweetness; 'for the poor. God will reward you.' Each of us recommended our intentions to the Holy Father. 'To all,' he replied, 'yes, my blessing to all of you;' and to Mother Mary Colombe, 'I bless particularly the lepers.'

"When we had kissed his hand, he retired a little towards the door, by which he had entered. Then addressing all he said, 'May God repay you for the good you are doing in the Missions and everywhere. Continue it. Increase it. Moreover, your Mother General has told me that you are all saints.' The Pope regarded me with his paternal goodness and gave me the assurance to

say, 'Most Holy Father, I did not say, that my daughters are saints, but I said, that they are good children, and it is true.' 'Very well,' replied the Sovereign Pontiff, 'that is as it should be. If they are good children, they are saints; in any case, they will be. May God bless your houses, your works, your labors, whatever you do, and in a special way, what you do for the lepers and the poor, and may they be for you a means of sanctification.' Then laying aside his serious air, he looked at the bear-skin, 'Are you going to take away this ferocious beast, or will you leave it at the Vatican?' Smiling with him, I said, 'Certainly, if we may leave it with Your Holiness.' 'How shall I act in order to conquer it?' said Pius X, resuming his serious tone and seeming in his thoughts to be making a comparison between this beast and the infernal monster. I replied, 'The aim of our Institute is to offer itself as a victim for the Church. The daughters of Mary Immaculate will pray for your Holiness and the beast will be powerless.' The Pope then deigned to thank me for all that we had brought to him, recommended himself to our prayers and gave us a final blessing."

After this interview, Mother Mary of the Passion could write. "This General Congregation was singularly blessed. I can now send forth my daughters one after the other and they are all so happy. My offering to Mary Immaculate for the Fiftieth Anniversary of her Immaculate Conception will be the offering of fifty of my daughters to the Missions."

The year preceding the General Congregation, Mother Mary of the Passion obtained from the Bishop of Vintimille the authorization to establish a house for the sick at San Remo. The work of preparation for the Congregation delayed for a while the accomplishment of the plan. On February 2, 1904, she went from Rome to San Remo and two days later was installed in a small villa with six of her religious. She purchased the property on February 19, and the following March, the Congregation of the Propaganda granted the decree for the Canonical erection of the Convent. It was dedicated to Our Lady of Guadalupe after the great shrine in Mexico. In this country, in the sixteenth century, the Blessed Virgin appeared to a poor Indian and impressed on his ragged garment the miraculous picture which is still venerated in one of the most famous shrines on the Western Continent. The Foundress wished this Convent of Our Lady of Guadalupe to be an ex-voto offering to Mary Immaculate. Her love for the Blessed Virgin was shown in the many ways in which she multiplied testimonies of devotion. Before her window she placed a beautiful statue of Our Lady of Lourdes and frequently repeated, "See how beautiful it is and how beautiful is the Virgin." She arranged the plants and flowers which surrounded this representation of our Blessed Mother. For the construction of the Chapel she brought to San Remo, artists and workmen from Rome, and was putting the house in order in which she was so soon to die.

CHAPTER XXXIII.

HER LAST DAYS

Every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children or lands, for My Name's sake, shall receive an hundredfold, and shall possess life everlasting.

St. Matthew XIX-29.

THE Golden Jubilee of the Dogma of the Immaculate Conception was observed throughout the world in 1904. For the Mother Foundress, it was truly a year of devotion to Mary and day by day she was placing before her Immaculate Mother in heaven the tender tributes of her great love in this period filled to repletion with works for God and the Institute. For more than two years her health had been failing and she was subject to constant pain. There were times when this became so severe that those around her marvelled at her power to endure it with such patience and serenity. Insomnia deprived her of the surcease and repose which sleep could bring, and to add to her afflictions she could retain hardly any kind of nourishment. Nevertheless, she remained faithful to her tasks to the very end. House after house throughout Europe was visited and in each she left for her daughters a last message of consolation and encouragement in the truth of charity and the charity of truth. Pope Pius X had inaugurated his Pontificate with the motto, "To renew all things in Christ," and the Mother Foundress drew many an inspiration from these

words for the direction of her religious, to whom she frequently appealed to labor for the realization of the hopes of the Holy Father in the extension of the Kingdom of the Lord.

On the occasion of a retreat on the Resurrection, given at Easter time in Rome, she had said: "How long I shall remain in your midst, I know not. For the moment, the burden is heavy for my poor health, and I am sure it will not be long before I shall leave you; the little lamp has no longer very much oil. Profit by my death. The stars of the dawn of the Resurrection are already appearing for me, your Mother, who is your star for your enlightenment and guidance."

The retreat ended, she left Rome with the reflections. "Rome, ever beloved and for me ever steeped in myrrh. Up to the present I have always seen what God desired me to do; now it seems, there is a veil before my eyes." The term of her earthly pilgrimage was near; from afar she was hearing the invitation of the angel of death, "Come Spouse of Christ." The journey from the Eternal City brought her through Assisi and Florence to San Remo. She then went to Marseilles and gave a last conference to the community in which she exhorted her daughters, "to eat, each day the bread which God gives your souls. When we say, give us this day our daily bread we ask for sustenance of both body and soul. God never refuses to give us this bread, and it is ours to eat, when it is dry and bitter, as well as when it is white and palatable; God always gives what is best for our souls and the

great secret of sanctity is found in doing His will." From Marseilles, she departed for Paris, thence to Lyons, and towards the end of May, remained a few days in Fribourg. After journeying through Switzerland, the north of Italy and the central part of France, she decided to go to Spain. A new foundation was being made at Burgos and she desired to be present for the inauguration of the work in this old city of the Kings of Castile whose foundation could be traced back to her ancestors. The fervor and piety of the Spanish novices and sisters brought sweet consolation to her soul and she left this Catholic country, with the hope strong within her that her daughters in Spain would be the assurance for the future of the Institute in the Spanish speaking countries of the world. A few months before, she was present at the ceremony of departure of a group of Missionaries for Chili, where the first foundation was made in South America at Curimon under the patronage of Our Lady of Guadalupe.

Fatigued by the excessive heat and constant travel, she resolved to seek a much needed rest amid scenes of Alpine beauty and undertook the journey to Switzerland by way of Paris. The state of her health could not interfere with her duties and the time of the so-called rest was employed in revising the *Coutumiers* and preparing them for the press. At St. Gall, she planned and opened the house for the care of Italian girls who had left their own country to find employment

in the numerous embroidery factories of the place.

At the beginning of September, she felt a little improved and travelled to Belgium to inspect the future convent at Woluwe, then in the process of construction. The Chatelets, ever so dear to her, could not be overlooked and her daughters there were encouraged "to suffer always with Jesus, and never forget you are souls consecrated to God."

At Fribourg a few days later she repeated the same thought on the dignity of the consecration which comes with the religious life. "If you only understood what it is, to be consecrated to God! Consecration is the grandest, the most sublime, the most incomprehensible of graces. Men have always had an intuitive respect for consecration. In all times, whatever has been offered to God has claimed great reverence. But there is one consecration which is more sublime and more magnificent than others. I can see a little girl of three ascending the steps of the Temple. She had said farewell to her father and her mother and voluntarily offered herself to God in an act of divine love. Mary Immaculate never retracted anything of that gift, of the holocaust made on that day; on the contrary, at the cross and even in heaven the consecration of Mary continues in all its glory.

"To offer and consecrate oneself to God is the most perfect religious act which a creature can perform to the Creator. In the days of old, members of religious orders assumed face to face with

God their obligations which nothing could ever break. Respect for this consecration brought a sacredness to priests and religious and to their goods; even those who sought shelter in the cloister for unworthy motives, might escape a justice which did not dare to enter places consecrated to God. But faith has weakened in the world; since the Revolution legal respect for the religious life has been destroyed; the Church may dispense at times from vows; but the consecration! Who can take away from souls, even from those which are weak and culpable, their sacred character?

"I have a high respect and deepest reverence for my consecration; God gave it to me for myself; and I have given it to you, since you are my children.

"How few are the creatures which have been consecrated to God, since the beginning of the world! And we are of that number. If we could but see something of the beauty in God's invitation to a soul, and something of the deformity in a lack of zeal to serve him! To answer His appeal and to encourage us to do what He asks, He says to us: 'You are made for love, and not only for time, but also for Eternity, if you are faithful. I have chosen you for this love, for this glory.' When you think of the Immaculate Conception you are dazzled before this privilege of Mary. But, my children, consider your own. Is it less sublime when one thinks of the distance which separates us from Mary Immaculate? The queen may be more beautiful than the princess



Our Lady of Guadalupe, San Remo

but the beauty of the princess may still be great. My thought from now on to the close of this year will be, I am consecrated to God, my end is love.

"The Pope has a triple crown and we also possess a similar one, a triple crown of victim, adorer and missionary. I have not seen your little tiaras, but I believe they are very beautiful. Have the respect for yourselves which belongs to something sacred. Pray Mary Immaculate to teach you to understand her consecration, and ask her to take you by the hand and lead you to Jesus."

With the vision of a prophet, she then turned her thoughts to the political status of Europe and predicted to her daughters the coming of the storm which was to break over the world within the next decade of years. "If you could but see," she said, "the schemes and designs of the politics of the day, if you only knew what was going on! Men are plotting among themselves, are betraying one another with no thought but for their personal gain; envy and egotism are ruling the world and it is impossible, that such a situation should remain unpunished by Almighty God. The day of a terrible conflict will soon arrive. You will see, my daughters that what I am saying will soon come to pass."

From Fribourg she repaired to Lugano and received a most cordial welcome from Bishop Morosini. Here she wrote her last letter to the Institute on the day of the Commemoration of All Souls. In it she commended herself and all her daughters to the care and protection of Mary Immaculate and on November 3, at four o'clock

in the morning, the community at Lugano with heavy hearts witnessed her departure. Two days later she was at San Remo and the following morning was present at the ceremony of profession and investiture of several novices and postulants in the Convent of the Friars Minor. During the day she said to the community: "It seems strange, that although old age is coming upon me, I do not feel that I am growing old; my work is becoming easier and easier; my mind is still clear and active and my memory appears to be more retentive than ever. Should God give me a little more physical strength, I believe that I might still be able to do much work. What is His will in regard to me?" A few days later she remarked to the sisters at recreation: "There are certain deaths which cause a great void; when I die there will be such a void in the Institute, but, nevertheless, there is no reason to fear. It will follow its way as it has up to the present; if it were my work, it would perish with me, but it is the work of God." Such expressions could not be misunderstood. They indicated to the Sisters that their beloved Mother felt she was nearing the term of her days and her bodily weakness could not but create in their souls the apprehension that her sojourn at San Remo would be her last on earth.

While her strength permitted she was frequently before the Blessed Sacrament in the little chapel of wood which reminded her in its poverty of the chapels of her Indian Missions. Through all its windows came the perfume of

flowers and the song of birds; with Jesus, the King of peace, before her eyes and her mind, she found herself in an atmosphere she passionately loved. "My little chapel," she would murmur, as with difficulty she made her way into its sacred precincts, "is poor, but I love it." She was perfectly resigned to God's will and prayed to the Blessed Virgin, "for the strength to drink the chalice, which her Father in heaven would offer. I know that it may be bitter, but love, which fills the cup will mingle therein the necessary grace." On Sunday, November 13, the Very Rev. Father Raphael heard her confession and seeing her in such suffering suggested the postponement for a few days of a journey he was about to undertake. Ever forgetful of self she said to him: "There is no need for you to sacrifice for me what you should do." For the next two days she spoke but little and was totally absorbed in her thoughts. She never complained of her suffering and insisted, despite a parching thirst, to remain fasting each night when she was to receive Holy Communion in the morning.

Her last Communion which was received shortly after midnight on November 15, was accompanied with visible manifestations of her faith in the Blessed Sacrament, and her love for Christ in the Holy Eucharist. She had recited on the evening before, the prayer in honor of the sorrows and the joys of St. Joseph which she was accustomed to say each day and had spent the hours after this prayer in the deepest recollection in preparation for the coming of her Lord

and Master. The next morning she said to Mother Mary Monica, "I must arise," and the sisters gently assisted her to an armchair by the side of her little bed, "very poor and wretched." To the remark of one of the Mothers concerning her fatigue she sweetly replied: "Do not worry, leave me with God." Later in the morning she gave attention to some letters which had just arrived and then relapsed into her silence and meditation for the things of earth were rapidly passing from her interest. At noon, Mother Mary Monica brought some nourishment and after receiving the assurance of the Mother Foundress that she was very well, heard her whisper a few moments later, "Lady of Guadalupe, help me," as she held in her hands a treasured medal of the Blessed Virgin of this Mexican shrine. Mother Mary Monica then summoned the community to the bedside. The priest and doctor were called and the latter stated that nothing could be done to save her life. The Vicar of the Convent of the Friars Minor gave her absolution, Extreme Unction, and the Last Blessing, and the prayers for the dying were recited.

At her death bed were three religious who had been intimately associated with the Mother Foundress since the days in Madura, namely, Mother Mary of the Holy Angels, Mother Mary of St. Veronica and Mother Mary of St. Teresa. By the designs of a merciful Providence, they had come to San Remo to accompany with their tears and their prayers the happy passing of this

beloved Mother to whom they had already given a life-long fidelity and loyalty. Mother Mary of the Redemption, her successor as Superior General, who had been the strong support of the Mother Foundress from the very foundation of the Institute, arrived on the following day and could not but recall the last message from her Superior, a request and a promise, written on a tiny shred of paper, which is still precious preserved: "Work for me; I shall pray for you."

At seven minutes after two in the afternoon of November 15, the last feeble breath escaped from the lips of Mother Mary of the Passion and the sigh of resignation which indicated the departure of her soul. The Vicar recited the *De Profundis* with the community and each in tears kissed the hand of the Mother Foundress. She had anticipated for them the dawn of another year and had bequeathed her good wishes for 1905, in these words: "My daughters, guard above everything else your purity of conscience; do not offend God; do everything for His good pleasure; abandon yourselves to His holy will, and then you need not be disturbed about anything for all things will co-operate for the good of your soul here and hereafter." And are these not the way and the means for the Franciscan Missionary to secure for herself one day a place near her Mother at the feet of Mary Immaculate?

At the hour of her death a dispatch was received from the Holy Father who had been advised a brief time before of the critical illness of the Mother Foundress. The message read: "The

Holy Father is praying for you and sends you from his heart the Apostolic Benediction. Cardinal Merry Del Val."

An expression of peace and joy and youth suffused the countenance of Mother Mary of the Passion immediately after her death. There was reflected in her body the peace of her soul and it would seem that she desired to manifest to her daughters the joy with which she received the invitation from the Saviour, "Come, Spouse of Christ, receive the crown, which the Lord hath prepared for you, for all eternity." Her body was borne to the dear little chapel of Our Lady of Guadalupe where many masses were offered for the repose of her soul as she lay in state before the sanctuary. The prayers of the sisters that God would give her a place of refreshment, light and peace, rose without ceasing night and day before the throne of God from hearts heavy with sorrow, but a sorrow sweetened by the persuasion that their Mother in Christ had gone to God. From far away missions even as from the convent, where her funeral mass was sung, there ascended to heaven in those hours of poignant grief for the Institute the undying rhythm of the prayer of the Church multiplied beyond all counting, "Eternal rest grant unto her O Lord, and let perpetual light shine upon her."

Blessed are the dead who die in the Lord, for their works follow them. The works of Mother Mary of the Passion were stamped with the distinctive sign and seal of the Elect of Christ. There are those, to whom the King shall say,

“Come, ye blessed of my father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in; naked and you covered me, sick and you visited me: I was in prison, and you came to see me.” Then shall the just answer Him, saying, “Lord, when did we see Thee hungry, and fed Thee; thirsty and gave Thee drink? And when did we see Thee a stranger, and took Thee in? Or naked, and covered Thee? Or when did we see Thee sick or in prison, and came to Thee?” and the King, answering, shall say to them: “Amen, I say to you, as long as you did it, to one of these, my least brethren, you did it to me.” The performance of works of mercy in the temporal and spiritual order is the title to an unfading crown of glory in the world to come. High in heaven must be the place of the saintly soul of Mother Mary of the Passion whose life was filled to overflowing with such deeds as the Saviour loved and whose days on earth were spent in loving God with her whole heart, her whole strength, her whole mind, and her neighbor as herself for the love of God; of such is the Kingdom of Heaven.

CHAPTER XXXIV.

HER WRITINGS

Taking all care to write unto you concerning your common salvation, I was under a necessity to write unto you, to beseech you to contend earnestly for the faith once delivered to the Saints.
St. Jude 1-3.

AS yet a child and all unknown to fame, Helen de Chappotin manifested an overweening desire for reading and writing. At a very early age she had acquired such a facility in expressing her thoughts that her parents were inclined to believe their daughter destined for a literary career. An incident of childhood well illustrates her youthful propensities in this respect. Having been forbidden to read one or other of her many interesting books as a punishment for an act of mischief, she devised in her own peculiar way a means for the removal of the prohibition. She would write a book herself and in all seriousness set about the task. With the completion of her literary work, she took it up and ran through the house, shouting with joy: "They have forbidden me to read books but have not forbidden me to write them. I will make my own and they will be all very pretty." This determination of the child, to make her own books, was not without its prophetic feature for her subsequent career. The talent which God had given her was not to be wrapped up in a napkin nor to lie dormant during her religious life. Contemplating the volume of her writings, which are the

treasured possessions of her daughters in religion, one might well imagine her days to have been devoted exclusively to the production of books. These are all of a high order of excellence and were composed in moments snatched from the time so insistently demanded by the ever multiplying cares of her rapidly developing Institute. Had she left nothing beyond her doctrinal and ascetical works, her books on devotion and volumes on religious training, she would have earned a title to an undying fame. Not the least of the blessings that live after her is to be found in the heritage of high and holy thoughts bequeathed directly to the Franciscan Missionaries of Mary and through them to the world, in which they are exemplifying so faithfully the sublime lessons of her saintly life.

In reviewing the labors of the Mother Foundress as an author a natural beginning may be made with the Constitutions. In the order of time they may be considered her first important publication. On an evening in June, 1882, she traced the destiny of the Institute in the ruins of the Coliseum in Rome and drew her inspiration from the historical atmosphere in which she wrote; the place recalled the glorious story of martyrs in the first days of the Church and created in her great soul the desire to formulate such a rule that its observance would produce a modern army instinct with the spirit and courage of the martyrs of old to bring glory to God and His Church.

The Constitutions indicate the way for the following of our Lord by the practice of the evangelical counsels under the auspices of Mary Immaculate. Mother Mary of the Passion had recourse to the example of Christ to teach the Missionaries that "poverty is their lot, since the Divine Model was born in a stable; obedience and suffering, their choice, since their Master was obedient, even to the death of the Cross; chastity, their treasure, since their Heavenly Spouse finds therein His glory and delight." The grace of vocation would sustain them in the voluntary oblation as victims for the Church and for souls. Around these principles sanctioned and approved by the decrees of the Church and the practice of the centuries, the Mother Foundress drew up her code of regulations to be a lamp to the feet and a light to the path to be pursued by her daughters in Christ.

The successive approbations of these Constitutions by the Holy See, may be said to mark the progress of the Institute. The first approval was given on August 12, 1885, in a laudatory decree, and on the same date, the Congregation was made dependent on the Minister General of the Friars Minor with the privilege of participating in the spiritual favors granted to the Stigmatine Sisters. A second approbation, accorded July 17, 1890, included a decision of the Sacred Congregation of the Propaganda for the definite approval of the Institute by the Holy See. The final approbation came May 11, 1896, the year of a General Chapter which saw the

creation of four new Provinces. The approval of the revision required by the new Code of Canon Law was received from the Sacred Congregation of the Propaganda while the Institute was observing in 1923 the Silver Jubilee of the beginning of its work for the lepers.

With a heart overflowing with love for the Saint of Assisi and a mind generously stored with Franciscan traditions, it was natural for Mother Mary of the Passion to accept with the deepest gratitude the privilege granted by the Holy See of placing the Rule of the Third Order of St. Francis, as modified by Pope Leo X, in favor of Tertiaries living in community with the three essential vows of religion, at the head of the Constitutions. To this were added the prescriptions and regulations for the special guidance of the Institute. St. Francis had left as a legacy to all his spiritual children a filial love for Mary Immaculate and prominence was given to this heritage both in the name and the practices of the Franciscan Missionaries of Mary. A blending of contemplative piety and active charity is secured by the provisions made for exercises in honor of the Blessed Sacrament, in which source of spiritual strength the missionaries seek the blessing of Heaven upon their Apostolate, and in turn find the help of God in their labors. Other leading devotions of their lives as set forth in these Constitutions should be:

“First, the Sacred Heart of Jesus. Let them study it unceasingly, remembering that our Lady

sought before all else to know, and to meditate upon it, in order to conform her heart to His.

“Second, they should make the Stations of the Cross their habitual devotion, thus uniting themselves to the Divine Victim and to His Passion in order to obtain the glory of God, the salvation of sinners and the deliverance of the souls in Purgatory.

“Third, they should have a true and constant devotion for the release of those suffering souls, giving them a large share in their prayers, their sacrifices and their good works.

“Fourth, they should study the virtues of Mary at Nazareth, in order to draw therefrom the spirit of their interior life, the model of a religious Community and the strength for their apostolate.

“Fifth, following the example of their Seraphic Father, St. Francis, they should have the greatest confidence in the Queen of Angels, and a tender devotion for her and for all the blessed spirits, having recourse to them in all their needs.

“Sixth, they should remember that the Holy Rosary has been the weapon of the Church against pagans and heretics; and they should therefore often make use of it themselves to obtain the triumph of the Church, the salvation of souls, and help in their own difficulties. They should inspire all, with whom they come in contact, with love for these devotions and especially with that to Jesus, Mary and Joseph.”

The Patronal Feast of the Institute is the Immaculate Conception and out of respect and

love for the Heavenly Mother, the Sisters consider her the Queen and true Superior of the Institute. Union with our Lord, charity and humility, a love of work and a respect for the priesthood are inculcated as virtues especially appropriate for the religious of Mother Mary of the Passion. The regulations for admission, postulancy, novitiate, profession and dismissal are clearly prescribed and the manner of life, from the time of rising in the morning until retiring at night, is indicated with a clarity of detail which brings a uniform regularity into houses so widely scattered over the whole world. Meditation, Mass, Benediction, Adoration of the Blessed Sacrament exposed, and daily Communion, a visit to the Oratory of the Blessed Virgin, recitation of the Little Office, the Franciscan Crown and the Rosary must all find their place in the daily devotions of the Franciscan Missionaries of Mary. The time not employed in community exercises is occupied with works, the character being determined by the needs of the particular House. Each week on Thursday night there is a Holy Hour in all the convents.

The works of the Religious include the care of orphanages, nurseries, poor schools and others, refuges, dispensaries, hospitals, guilds and the preparation of catechumens for the Sacraments. On the Missions they have schools for all classes of children, and, if necessary, even boarding schools. Catechumens are continually under instruction and teaching the catechism is an ac-

cepted order of the day in practically all the Houses of the Institute.

Of the greatest practical value is the *Coutumier* which consists of a series of instructions for the direction and spiritual training of those who are striving after religious perfection. In its multitudinous pages the way is indicated for a sure and steady progress in the spiritual life, and it has been, and is the secret of the strength of the hundreds of Houses which are directed and governed by its rules. Combining high spirituality with sound common sense and reflecting the character and discernment of its author, the *Coutumier* will ever remain the sure guide in the formation of the exemplary type of the Franciscan Religious. It is a remarkable evidence of the comprehensive powers of the Mother Foundress that her regulations extending to the administration of a world-wide organization and also to the slightest details in the regular routine of convents, dispensaries, workrooms, and schools, are still scrupulously followed, and have been proven by the test of time to be the safe and sane means for safeguarding the welfare of the Institute as a whole and for the promotion of the sanctification of its individual members.

The Ceremonial of Investiture and Profession may be considered one of the liturgical books of Mother Mary of the Passion. In a beautifully appropriate adaptation of the ancient ritual for the consecration of virgins, she has compiled a series of prayers with a special application to the various parts of the ceremonies incident to the

receiving of the habit and religious profession. The ceremonial is in use throughout all the convents of the Institute and its Latin version is accompanied in some editions with a parallel translation in the vernacular.

The Mother Foundress not alone indicated the way to sanctification for her daughters by her example and official writings, but she also desired to assist them with her own books of devotion. With this end in view she issued her "Liturgical and Franciscan Meditations," for all the days of the year. This is a large work consisting of five volumes of five or six hundred pages each. It is based upon the Seraphic Aureole and the Liturgical Year of Dom Gueranger. In presenting this monumental work to her daughters she explained its purpose and the idea which inspired its composition in these words:

"You have long desired to see compiled certain thoughts which, here and there, I have offered to your prayers in the evening preparation for your meditation. I have prayed and it seems to me, that God demanded even more. Our Holy Mother the Church has ever taught that the Liturgy, the Holy Scripture, and the example of the Saints are the purest sources from which the piety of our souls should draw its nourishment. It is my belief that we should have for the present and the future sure direction for the attainment of solid and lasting virtues.

"The recitation of the Breviary might have an attraction for our souls but being Missionaries and deprived of this privilege we should have

something to compensate for it. In one way or another we may have in our prayer books an abridgment of the Roman Seraphic Office. It has been easy for me to discover in the mysteries of the Life of our Saviour and in the lives of the Saints, especially those of our Order, the teachings which will be ever necessary to preserve in the Institute the Spirit of the Gospel which was that of Jesus Himself and that of His great servant Francis, and of the Seraphic Order. Each day you will find a practical application intended to enable you to understand the dangers of your way, the temptations of the devil and also the necessity of the perfect union and devotion which are imposed upon us as victims and Franciscan Missionaries.

“The Meditations I offer you have cost me much labor; it has been necessary to make many researches and it has not always been easy to find the required time in a life already filled to overflowing with varied tasks. Obedience has given me courage, has sustained me for the accomplishment of this work and has been a great stimulus to my maternal love.

“May my daughters, present and future, receive with simplicity and obedience the celestial food which the goodness of God has prepared for them. They will find therein the secret of becoming true Missionaries of Mary on this earth, and in the world to come they will triumph with the Divine Lamb, Who has chosen them in His incomparable goodness as His spouses.

"These Meditations have this to recommend them that they bring continuously before our eyes the Holy Scripture, the Gospels, the Epistles, the lessons of the Saints."

While she was engaged on her Meditations, she produced also for her daughters, "A Month of St. Joseph" and "A Month of Mary," and then at the request of several members of the Franciscan Order, reviewed the Life of the Very Reverend Father Bernardine de Portogruaro in a volume entitled: "Recollections of Archbishop Dal Vago." After her death, these "Recollections" were issued and circulated within the Institute, under the title, "Unpublished Memoirs of Mother Mary of the Passion." From these, much of the material for the biography of the Mother Foundress has been drawn. She wrote Lives of Saint Anthony of Padua, Saint Pascal Baylon, Saint Leopold of Gaiches, the Blessed John Triora, and Saint Encratida. Within the ranks of her own Congregation she found in the martyred Mother Mary Hermine a beautiful subject for an inspiring account of the Life and Martyrdom of one of her most cherished daughters.

The publication of the Annals began in 1887, and its most attractive articles from the very beginning were those written by the Mother Foundress. The recollections of her own Missionary life in India were valuable contributions to the missionary literature of the Church and added a special value to the publication. The Annals tell the story of the lives of the Mission-

aries in their various fields, in a simple, interesting way, and might be used as a text book in geography and ethnology, as well as a means for propagating a knowledge of the work of the Catholic Church in the extension of the Kingdom of God. An annual Almanac is now included among the publications of the Institute, and this usually contains a survey of the work of the year and articles of special interest upon the labors of the missions.

CHAPTER XXXV.

HER VIRTUES

The path of the just as a shining light, goeth forward and increaseth even to perfect day.—Prov. IV-18.

THE writings of Mother Mary of the Passion are a revelation of her life. It was the pre-occupation of her days to know the Divine Will both for herself and her daughters. Her letters, her books, her retreats were all outpourings of a soul filled with the love of God and humbly submissive to Him. In her childhood, the words of the Angel to Mary became her motto. "Behold the handmaid of the Lord. Be it done to me according to Thy Word." To become His handmaid was the dominant note of her being, and an absolute dependence upon His Divine Providence lent her the courage and strength necessary to accomplish so much. "I felt," said she, "that God desired I should belong totally to Him and that I should sanctify myself for His glory." In this sentiment she discovered the way of sanctity and also the way of sacrifice. She made the gift of self in accepting His grace and dedicated herself to become a victim for Him and His Church in order that she might promote His glory. And as she proceeded along the path of the just which leads to the perfect day, she appreciated more and more the sublime lesson of love for the Cross and love for suffering which stamped upon her soul the beautiful character of Franciscan saint-

liness. "I love my crosses," said she, "my works, my life, even the graces, I may say, only to safeguard the interests of my Holy Mother the Church." Zeal for the Church, love for the Vicar of Christ and loyal obedience to the Holy See were virtues of whose worth she was keenly conscious and she never wearied in the task of impressing their high value upon a multitude of souls. "Obedience," she said, "is the measure of the truth and solidity of our virtues. You will never attain sanctity without obedience. At the death of a daughter, if I know that she, who is leaving this world, has always been obedient, I feel that this soul passes from my arms into the arms of God; if, on the contrary, a soul is tepid, lax in the observance of the rule, and of a lukewarm obedience, my heart sinks and I fear that this poor soul will have much to expiate. I, who live through obedience, know perhaps better than many another, how necessary this virtue is to perplexed souls. It gives courage to those who are timid, confidence to those who waver.

"Obedience to your Superiors is like a chain of which the first link is in Heaven in the Adorable union of the Most Blessed Trinity and the Incarnate Word. From this source it is transmitted to our Holy Father the Pope, from the Pope to your Mother General, to Mother Provincial, Mother Superior, etc. O, my daughters, my dear daughters, do not voluntarily break this beautiful chain of obedience. It is so much better to obey. A soul truly obedient does not fear death; detached from everything and ready to do all that

is commanded, she will depart peacefully from this life, whenever God calls her." Obedience was for Mother Mary of the Passion the guardian virtue of all others, the virtue which has never led anyone astray. It was her way to heaven as it was the evidence of true and solid virtue.

"God has shown me," she wrote, "in a very beautiful light, that everything may be summed up for His creatures in the two words, obey and disobey. To obey gives us to God. To disobey plunges us into Hell." The Mother Foundress felt that the rule of lower nature manifests itself in a spirit of independence under a variety of forms when she drew her conclusion on the value of abandonment or perfect submission to our Lord with its foundation in the folly of the Cross.

"It matters little," she said, "by what way the Institute shall live its life, provided only it abandons itself to the ways of Providence. Jesus will be born in it and will give Himself for it for the welfare of other souls. At the moment that nature asserts itself and we begin to think of ourselves and other creatures then the Institute will become something altogether different. Jesus will disappear and we shall become as a flock gone astray. Live by obedience and you will live for sanctity."

As a Breton, brought up by a pious Mother and in an intensely Catholic household, the Foundress had received from her infancy a host of Christian traditions and an education profoundly religious. In turn, she gave to the Insti-

tute a living faith in God, in the Church, in the Holy Father, a faith that was founded on Hope and Charity and Poverty. Detachment from worldly possessions she believed to be the way to real wealth. "I have seen the world," she would say, "and its power is gold, and Jesus, the King of the poor, and Francis, the Father of the poor, tell us that true power is the love of detachment; this is poverty and this is God. The strong woman is she who is queen of the poor, the queen of poverty, opposing the power of detachment to the power of gold. Glory to God Most High."

This Gospel was followed with joy and even with heroism. She was accustomed to be satisfied with the simplest things in life and found a real pleasure in experiencing the effects of poverty. Exterior detachment was the outward manifestation of her interior disposition. To keep anything from anyone in need, seemed to her, as it did to St. Francis, an act of theft from our Lord. It would be, she thought, the means of breaking the union between the soul and God and of introducing into the heart another altar than that of Jesus. Without ceasing she pleaded with her daughters in favor of the sovereign rights of God and was ever inviting them to put into practice the words of St. Francis, "My God and my all." "Nothing for ourselves," she would say, "nothing for creatures, but everything for God, our all, and for His Glory. If anything fails you, or is lacking to you, put God in its place."

Like the Seraphic Father, Mother Mary of the Passion loved nature which spoke of God

and which sang its hymn of adoration in obedience to the laws impressed upon it at the dawn of creation. The sole relaxation she permitted herself was the cultivation of plants for the adornment of the altar. In the garden of St. Helen's at Rome she passed many a delightful hour in caring for the flowers with which she loved to surround our Lord in the Blessed Sacrament.

The birds shared with the blooms in bringing delight to her soul. The garden of the House on the Via Giusti attracted large flocks of sparrows and blackbirds which appeared each evening and morning amid a great tumult. She declared they never troubled her but on the contrary, brought a certain pleasure as they chattered their Ave at dawn and their Benediction at twilight. The sweet simplicity with which she contemplated all creatures as the gifts of God was the sister to her Franciscan humility which found in everything a means for praising Him.

The way of renunciation and mortification is a sure way for the sanctification of the soul. "What should be the sanctity of a Missionary of Mary," she asked? "Like the Divine Mother she must proceed towards Heaven in the charity of truth and in the truth of charity. To live in charity and truth is to live in God, to be in complete union with Him. Whatever opposes this is a lie, is ourselves. Preference for our own pleasure and love of self are incompatible with truth and charity which is God. In the measure in which we approach to truth and charity we become holy. In the measure in which we depart

from them, we are delivered up to a lie, and this through our egoism. When we strive continually for our own pleasure we sacrifice the good pleasure of God, Who is Love and Truth. The saints waged a warfare against themselves with the help of the remedy which has been in existence since sin was in the world, namely mortification! Religious life is a life of mortification. It is hard! But you will only find the spirit of your vocation when practically and generously you accept this truth. To live for the world is death. To live for God is to strengthen oneself with mortification and to attain to the perfect happiness and the mortified life is born in prayer."

If a soul ever importunately cried to God and appealed to His mercy it was that of Mother Mary of the Passion. She was a great suppliant and desired her Institute to be the same. For its feebleness she sought the strength of Jesus in the Blessed Sacrament and this on many altars in both Christian and pagan lands. Through Christ our Lord, Heaven continues to receive the appealing petitions of her Congregation. Prayer was considered by her as the repose of the soul. When her strength was well nigh exhausted by her manifold tasks she would address herself to Him Who could do all and Who loves to hear from us the assurance that upon Him, we rely. "I learn each day more and more," she said, "that recourse to prayer is necessary even for material needs. Our Saviour is so good that when one prays with perseverance and confidence, trials become tempered to the heart, to the Commun-

ity, to the House. It is the means I have always employed when I am almost discouraged and when, despite all my efforts, I seem to be unable to do anything properly. It is then I resolve to seek the prayers of my daughters, in the certainty that with prayer everything will turn out well. We can, if we do a little, accomplish much, provided only we love God above all. You must expect everything from Him. We can only be very humble and poor auxiliaries of His Divine Will."

A sublime confidence in Mary Immaculate is discoverable in her letters, her words, her devotions. To her, Mother Mary of the Passion prayed as a child to a Mother, and was accustomed to say, "We are her little army, her Missionary phalanx, having upon us the indelible mark of the three signs of her vocation, Missionary, Victim, Adorer. She was a Missionary from the time of her Presentation in the Temple until her death, as Queen of the Apostles and as Mother of the Church; a Victim from her consecration in the temple even to the Cross and the Assumption; an Adorer from the day of the Annunciation until her last Communion on earth. And in granting us a part in everything which she is, how much has Mary loved us. And since she loves us, our good Mother, we must love her. She has given us for our Spouse, her Son, and her God. Formerly, there were places of refuge with the right of asylum. If one were a criminal he could find safety there from every attack. Mary is the right of asylum for souls. She wills

my salvation. She is the gate of Heaven, and she wishes that I live her life on earth to triumph with her in Heaven. Devotion to Mary is a sign of predestination and our special desire as her missionaries, should be to imitate her, to reproduce her life. Let us do everything for Mary, everything like Mary. An intimate feeling tells me to place my hope in Mary and it will never be disappointed. She has never ceased to help me. Is not the history of the Institute a miracle of the first order which proclaims to all that, whoever places confidence in Mary will never be confounded?"

St. Joseph as the foster Father of our Lord also held a special place in the heart of the Mother Foundress. "I have always had a very tender love for the chaste spouse of the Immaculate Virgin. The feature of the life of St. Joseph which attracts me above all others is his forgetfulness of self. He lived only for the love of God and his neighbor, and his neighbor was before all, Jesus and Mary. If religious would learn how to live, they also must become forgetful of themselves and entirely abandoned to the love of God and their neighbor. If they would learn how to do this they would quickly become saints in the school of Saint Joseph."

As a devoted daughter of St. Francis and a member of the great Franciscan family she naturally might be expected to have a special devotion to this Seraphic Saint. It was not exclusive in the sense that she did not pray to other saints of Heaven as each to her mind "was called

by God to reflect a special aspect of the Divine beauty.”

She loved the Crucifix and one of the truly great graces of her life was her understanding of the Cross. It was at its feet that her vocation as Victim of Jesus Crucified was born in her soul and it was the figure of the suffering Saviour that inspired her to encourage her daughters to offer themselves as a holocaust with our Lord on Calvary. She realized that courage was necessary to follow Him through His Passion even to death. Appreciating the great light which this mystery throws over the life of our Redeemer she made its study a passion in her own life and insisted in season and out of season upon the need of sacrifice throughout the Institute for the accomplishment of the work of God.

A soul trained in the school of Jesus Christ and impregnated with His charity could not but have a special love for the neighbor. In her later years she manifested the greatest patience with human imperfections and considered mutual support a Christian duty. “I can not doubt that God has given me a view of souls far different from that which I could obtain by myself and which makes me more tolerant, than formerly I might have been. I see weakness and lack of virtue and try to find a remedy but I am not now as exacting as I once was. The world is full of misery, disinterested souls are very rare, and if God, for the accomplishment of His designs, has permitted certain defects in human nature, we should recognize that it is a special grace

which helps us to be patient with the shortcomings of others." She was conspicuous by her forbearance and self-denial and although her bodily infirmities were a source of constant pain over a long period of years she was never heard to complain and never pleaded illness or indisposition as an excuse for lessening her prodigious labors. If anything like a plaint could be discovered, it was that her sickness prevented her from undertaking the penances which she desired to perform. In her meals she was content with whatever sufficed for her nourishment. In recreation with her daughters she delighted all by cheerfulness and amiability and followed every act of the Community that she might be a living example of the rule. She was a model Superior and knew how to inspire those around her with a love for their religious life, and to employ them in charges in which their sanctification would be best assured.

Of the Constitutions, a holy priest once remarked: "They indicate the degrees of sanctity of a Foundress. Judging those of Mother Mary of the Passion, by this standard," he added, "you have a saint for a Foundress, and a great saint, for in your rule there are few words but a great weight is in each one of them. Study it, digest it, it will be your strength, your support and your protection." She appreciated that respect for the Rule and its faithful observance are always necessary for good order in Community life. "And if," she said, "the ten Commandments are given to man weakened by original sin to furnish

him with a means of living in peace on earth, monastic rules are offered to this same humanity to furnish the means of arriving at perfection. The love of the Rule is the rule of love."

Writing to different members of the Institute her maternal heart asserts itself in every communication. Wise counsel, affectionate encouragement, kindly approval and sage advice all commingle in the voluminous correspondence in which is traced a history of the Institute in the treasured letters of its Mother. Superiors may well appreciate the truth of such words as these, "It is against Superiors above all that Satan sends his cohorts for he knows well that a good Superior prevents almost daily the demon from causing havoc in a House and even among those of good will. If a Superior is lacking in her duty, souls even with good dispositions are continually in danger and at times, even more than others, because of the place which obedience holds in their lives.

"If we reflect further, that as soon as we have a little brief authority, we should understand with how great fidelity we should exercise it, far from profiting by a position for the enjoyment of liberties we should be bound to all by a great love and humility considering ourselves simply as the servants of God. Such are good Superiors.

"Pray much. When you have a cross, an embarrassment or a trial, go to the tabernacle. Do not hasten your decisions even when this is possible. You will learn that Jesus will give you light. To do good it is only necessary to be con-

cerned with Jesus that we may be able to say, like Saint Paul, 'I live, now not I, but Jesus liveth in me.' "

To her daughters in the Institute her maternal direction in letters and conferences was replete with a spiritual discernment of the needs of souls striving to follow along the way which led to perfection. "He must increase but I must decrease! Let Jesus increase in me, and overcome nature, that is to say, your self-love; this is the work of saints. It should be the work of a Franciscan Missionary of Mary.

"Permit your Mother to recall to you a word which she loved to repeat and which you may find here and there in the writings of the Institute. I desire that Divine Love may crucify me but I do not wish to crucify Divine Love. Permit Jesus to do with you as He wills to perform the spiritual operations which are necessary to heal the weakness of your soul. They may be hard on nature but they will lead you to perfection. Who can do things as well as God Who is at all times Wisdom and Power? If we permit Him to act what good and beautiful things will He accomplish in us and through us. The great misfortune of our lives is that we mingle the act of nature with the act of grace. If we knew how to discover the ruses of nature and to hold it in bondage, instead of becoming its slave we would tend to our own perfection and the perfection of the works with which we are entrusted. I pray that Jesus may grant you the love and the light which will lead you to abandon the following of nature

and to follow always the way of obedience and abandonment to Divine Providence and His good pleasure. My children, if you wish to taste the pleasure of Love you should not have a love of pleasure. Vocation may well be considered the Spring-time of Divine Love but it may have been preceded by a season in which there were many disturbances and especially in certain souls. Storms, hail, wind, even earthquakes, and I do not know what else. There are many beautiful and faithful souls who come rapidly to the beautiful season of their sanctity. How happy are they! A spiritual barometer can fix their blessed state which is perfect self-renunciation and submission to the Divine Will.

“If we but knew the value of time and if we understood well that it is given for our sanctification, for the salvation of souls and for contributing to the glory of God, we should never lose a minute of it; when we disregard the assurances of our faith our fickleness makes us resemble butterflies which fly from flower to flower whilst the saints, like the bees, never leave the same flower before they have drawn from it all the honey which it contains.” It was of these virtues that the beautiful texture was woven of the soul of Mother Mary of the Passion.

CHAPTER XXXVI.

APPRECIATIONS

All thy old woes shall now smile on thee,
All thy pains sit bright upon thee,
All thy sorrows here shall shine,
All thy sufferings be divine.
Tears shall take comfort and turn gems,
And wrongs repent to diadems.
Even thy deaths shall live, and new,
Dress the soul that erst they slew.
Thy wounds shall blush to such bright scars
As keep account of the Lamb's wars.

—Richard Crashaw.

WHEN Mother Mary of the Passion departed this life she had bequeathed to the Institute a host of traditions, all impressed with the character of her great and saintly soul. Her remarkable powers of organization and administration had been expended to the full on the grand work which she, under God, had brought into being. To her thousands of daughters in religion she had left counsels of perfection distilled from the Divine teaching of Christ and His Saints. The Institute was possessed of Constitutions and Coutumier for the training of its subjects and the management of its affairs. Her ascetical writings were as manna from Heaven for the nourishment of the spiritual life, and her Meditations and Retreats, her Correspondence and Conferences will long continue to foster the devotion and nurture the piety of the Missionaries of Mary. Over all the works of her hands there will continue to abide the recollection of her

sanctity and sacrifice, spending herself and being spent, even like St. Paul, for the glory of the Church and the good of souls. In life and death she was a shining example of one absorbed in the interests of God whose every act was supernaturalized in the motive of being done through Him, and with Him, and in Him.

The announcement of her death was accompanied by a veritable flood of sorrow, and in the most distant convents even as at San Remo, many a tear was shed for this Mother who had won the genuine affection of all that had ever come within the range of her blessed influence. Expressions of sympathy arrived in Rome from everywhere and each brought its testimony to her transcendent virtues, her patience, her humility, her courage, her zeal for souls and her love of God. Among the first to send such a message to Mother Mary of St. Veronica, the Vicar General, was Mgr. Bressan, Secretary to the Holy Father, Pope Pius X. From the Vatican he wrote:

“The Holy Father feels deeply the grief which has come upon the Institute of the Franciscan Missionaries of Mary by the death of the Very Reverend Mother Foundress and General.

“He will recommend to God this holy soul to hasten for her the eternal recompense, even though he hopes that she has already obtained it and that from on high she will intercede for her well-beloved daughters. For the consolation of all, His Holiness grants you with all his heart, the Apostolic Benediction. I offer you also my

sincere sympathy and am with the deepest respect, your devoted servant in the Heart of Jesus."

From the Very Reverend Father Raphael, there came to the orphaned Institute a magnificent eulogy of the noble woman whom he had known so well through his intimate associations extending over twenty-two years. His inspiring letter opened with an invocation of the Saviour, and a prayer that His Holy Will might be done, and then continued:

"Your Mother and Foundress, after a short illness, rendered her beautiful soul to God in your community at San Remo, last evening, Monday, the Feast of St. Gertrude, at the Vespers of Saint Agnes of Assisi.

"Well may the prayers of the Liturgy addressed to the glorious Sister of Saint Clare be applied to your Mother and they bring to me at least, a sweet consolation.

"In her life, so filled with tribulation but so fruitful in Missionary works, your Mother has also been a wise virgin and among those who are of the number of the prudent. In the prayer addressed to Saint Agnes, I may say with the Holy Church: 'Oh, Lord Jesus Christ, Who has placed the Blessed Agnes at the head of many virgins to be their model and their guide in evangelical perfection, grant, we beseech Thee, that the spirit of the Gospel, which she taught so wisely, and established so wonderfully by her example, may persevere among us in all its purity.'

"In this panegyric of a Saint of Assisi, I seem to read the summary of the life of your Mother. We may also hope, in all confidence, that our Lord is reserving for her the words of victory, if He has not already pronounced them: 'Come, my spouse, receive thy crown.'

"To hasten this triumph, my dearly beloved daughters, let us pray; let us pray for her, whom you loved with such filial devotion, and who in return loved you more than a mother. To the prayers of your piety add a promise to follow in her footsteps and remain faithful to the spirit of Jesus and Mary with which she never ceased to inspire you by her word and work.

"Your Coutumier is one of the most precious treasures which she has bequeathed to your Institute. In its pages which contain the practical application of your Constitutions to the missionary life, you may hear your Mother still addressing and directing you to be all for Jesus through Mary Immaculate, through Francis of Assisi, and through the Saints of the Seraphic Order.

"In the course of this year of Jubilee of the Dogma of the Immaculate Conception, your Mother was closely associated with the August Pontiff, Pope Pius X, from whom, she received a special blessing on December 10, 1903, in the memorable audience, granted by His Holiness, to the Mothers of the General Congregation. She loved to repeat with the Vicar of Jesus Christ: 'Oh, Holy Virgin, our Queen, our Advocate and our Mother, hear the prayers which our hearts, united to yours, address to you. Grant that we

may never be taken in the nets which are spread around us, and that we may all arrive in the haven of salvation.'

"The Foundress of the Franciscan Missionaries of Mary saw her prayer answered and is gone to close in the Church Triumphant the Feasts in honor of Mary which the Church Militant is celebrating here below.

"My dear children, be not sad, as those who have no hope; this I say to you with Saint Paul. Be consoled, be worthy of your Mother. Pray and hope, and like her, be victims for the Church and for souls and she will greet you in Heaven, where God 'shall wipe away all tears from your eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away.'

"In this hope, I bless you all, dearly beloved children, and more than ever do I recommend myself to your prayers."

His Eminence, Cardinal Ferrata, who knew and admired Mother Mary of the Passion wrote the following page on her death which is one of the most precious of all the documents in the archives of the Institute in Rome.

"My great sorrow in learning of the unexpected death of the Reverend Mother General makes it easy for me to understand your grief. Her presence was an incomparable source of strength, of guidance and of light; her example, her character, her virtue were an unceasing lesson; her maternal heart, open and overflowing with goodness, was ever a refuge and comfort for

all her daughters; her high and rare gifts of mind were the security, the guarantee and assurance for all. What can I say, Reverend Mother? I pray for your holy and venerated dead, and the thought of her will never fade from my memory and my heart. All this you know and understand, since you know the esteem and the affectionate veneration I have always had for this gifted woman, who loved our Lord and the Church so much, who suffered and labored for the glory of God, who knew how to inspire her daughters with piety and the love of sacrifice. with unity and with heroism.

"I shall only say to you, dear Mother, that after having paid a due tribute of sorrow and sympathy to her, who was your Mother, and who guided you with so much wisdom and goodness along the way of perfection, we should raise our eyes to heaven, and bow down, resigned, before the Adorable Will of our Lord, Who is a Father full of Love, even when He sends afflictions. He alone knows the most opportune time to call His servants, and certainly He has willed, that His faithful servant, after having accomplished in long toil and much sorrow, the great and meritorious work, which He had inspired, should receive the reward in that Heavenly home, where, with the martyrs of China, and so many holy souls directed by her, and which have preceded her, she will continue to protect the Institute and dower it with the graces and blessings, which she will obtain for it from God and the Blessed Virgin. I join in your prayers and in those of

the Community for the eternal repose of her, whose loss we lament on earth. My services are at your disposal, if I can assist you in any way. More than ever I am willing to do for you, whatever is in my power, since I believe, that whatever honor we show to one, whom we cannot forget, would be pleasing to her."

Cardinal Aiuti who had many opportunities to appreciate the work of Mother Mary of the Passion in Rome, India and Portugal, gave expression to his sympathy in this way: "You know how much I esteemed, appreciated and venerated her, because of her virtues and splendid deeds for the glory of God and the salvation of souls. You can easily understand the depth of my sorrow at the sad news. I can only repeat the words of holy Job, 'The Lord gave and the Lord hath taken away. Blessed be the name of the Lord.' He saw that she was ripe for Heaven and called her to Himself to give her the reward of her labors. The work established by the good Mother is God's work, and will continue to have His protection and blessings, and may it ever increase."

From the Missions, where Mother Mary of the Passion had sent so many of her daughters to bring aid to pagan souls, from places which she had aided in her far-reaching charity, from Bishops who had learned by experience the worth of her work in the Mission field, there poured in on Rome a multitude of tributes all inspired by the sincerest gratitude and love. Bishop Cousin of Nagasaki characterized her as "The great

benefactress of his Missions," and then added, "The Franciscans have lost a guide as reliable, as she was amiable, whom God had given them, and whom the difficulties of the present hour seem to require more than ever. But her example remains for her Missionaries with the remembrance of her counsels, and the assurance that they have in Heaven a powerful protector, whose maternal solicitude will never desert them, and will follow them everywhere, to watch over their needs, in the present as in the past. I hope that her spirit will survive and that her works, in Japan in particular, will ever find among her daughters the warm sympathy which she entertained for them, and which will be the best pledge for their life and prosperity."

Bishop Gabriel Maurice, Vicar Apostolic of North Shan-Si in China thus gave expression to his feelings:

"If her Mother's heart is lost to us here below, at least in Heaven, where, of a certainty, her virtues and her holiness have given her a high place, she will continue ever as our good Mother, and above all, the incomparable Mother of all the Franciscan Missionaries of Mary. I sympathize with you, and like you, I place myself under her celestial protection."

Bishop Henninghaus, the successor of Bishop Anzer in the Vicariate of East Shantung, offered this brief but eloquent appreciation of the worth of Mother Mary of the Passion:

"A woman with a warm heart and of untiring energy, she was entirely devoted to the conquest

of souls for Jesus Christ. The Church owes much to her and China owes much, from which country she sent so many souls to Heaven."

Other splendid tributes to her sterling character might be quoted from representatives of many nations and classes which had witnessed the beneficent results of her fruitful years in the service of God. To few in the history of the world has it been given to accomplish so great a work in so short a space. Her influence could not be circumscribed by any immediate environment but extended over the whole expanse of the earth. She literally girdled the globe with her missionaries. Her boundless charity and zeal, inspired by the persuasion that the Saviour had given His life for all, could know no limits. For her, every soul was precious in the sight of God and well worth whatever effort or might cost to bring to it the gifts of the Gospel and the means of grace for its eternal salvation. Christian and Pagan, the European and the Asiatic, the African Negro and American Indian, were all included in the scope of her active beneficence to whom she bore in her lifetime, and is still bearing in her daughters the charity of Christ with its attendant graces and blessings. In the humility of her greatness and in the greatness of her humility she took no credit to herself for notable achievement. She was the handmaid of the Lord from Whom she sought the power and strength, the inspiration and the guidance, for the work entrusted to her hands. The Adorable Sacrament of the altar was truly for her the Sacrament

of Love and it was in the real Body of Christ that her faithful soul learned to know and value all as precious members of His Mystical Body. In the poor, the sick and the abandoned, in the leper and pariah, in the orphaned young and the neglected aged, in her friends and enemies, if she had any, she saw her brothers and sisters in Christ, heirs and co-heirs with her of the Kingdom of Heaven. The center of her love was our Lord, and in Him she loved all for whom He died. It is not to be wondered at that the recollection of her holy life should be still the pearl of great price among the many treasures of the traditions bequeathed to her daughters in religion, the Franciscan Missionaries of Mary.

CHAPTER XXXVII.

HER INTERCESSION

In her life she did great wonders and in her death wrought miracles.—Ecclus. XLVIII-15.

FORTIFIED in faith and hope and charity, Mother Mary of the Passion left this world. From her place in heaven, she continues to act as the good Mother, the guardian and protectress of her Institute, and has given many an indication of the power of her intercession with the Eternal Son of God. It is the blessed persuasion of every Franciscan Missionary of Mary that the saintly Foundress merited, at the close of her days to be lovingly welcomed by the Saviour in Whom she placed all her trust. The fruitful years of her religious life were devoted to the extension of Christ's Kingdom, the glory of His name and of His Immaculate Mother. For her toil and trial, her suffering and prayers, she sought no other recompense than the treasure of Heaven, the privilege of participating hereafter in the lot of the Saints in light, in the unending happiness of the Beatific Vision. With true Franciscan spirit she understood and lived the teachings of the Gospel, was submissive to the will of God in all things and placed all her hopes in Him that she might not be confounded forever.

Numerous are the testimonies already collected to demonstrate the heroic sanctity of her life and

from these the following are chosen at random out of the hundreds of cases in the archives of the Franciscan Missionaries of Mary.

In January, 1906, Sister Mary Martha, of the Convent of Gooreind, was suffering from a tubercular condition in the left hand. The following May, she went to Antwerp, and after examination by two physicians, a course of treatment was prescribed, which was faithfully followed for the next four months. No improvement was to be seen in her condition. The hand became swollen, was of a purple color, was a source of constant pain and its bones and the whole arm were gradually, but surely becoming involved. On the occasion of a visit of the Superior General, Mother Mary of the Redemption, to Gooreind, Sister Mary Martha, who had already made three novenas to Mother Mary of the Passion resolved to ask permission from the Mother General to make another. "I am sure," she said, "that Mother Foundress will refuse nothing to Mother General, and that I shall be cured." Before the Superior General had left Gooreind, the Sister had obtained her request. She was told to make the novena, and to ask the Venerated Mother in Heaven for the blessing of good health, for the glorification of the Foundress and the salvation of souls. On each day of the novena, progress towards recovery was noted. The swelling decreased, the suffering diminished, the fingers regained their power of movement and she gradually recovered the use of the hand.

On the eighth day, the Superior of Gooreind,

with Sister Mary Martha, went to Brussels, to see the Mother General, and the hand was then perfectly cured. A Mass of thanksgiving was said at Brussels by Bishop Berlioz of Hakodate. From that time the Sister suffered no longer from the hand and, moreover, her health, which had been very delicate on account of frequent hemorrhages, became perfectly normal. Doctor Vandenberg, who examined Sister Mary Martha, has attested the cure in an official document issued over his signature.

On June 12, at Cuzco, Peru, a young girl, named Miranda Rosario, aged 10 years, while on her way to Church, fell on the slippery pavement and fractured her left arm. She was attended by Dr. A. Velasco. The hand had become purple and the child was in great pain. The next day, she was taken to the hospital, where Dr. D. Guevara was to perform an operation. In the meantime, Miranda turned to Mother Mary of the Passion, asking her help and promising to become a model child, if she were cured. The following day, on the removal of the bandages, no trace of the fracture could be found, and the arm, which could not be moved on the evening before, was now perfectly flexible, to the great astonishment of the Doctor, who gave the following certificate:

"I certify that Miranda Rosario fell and fractured her left arm, which on the following day was completely cured.

(Sgd.) Dr. Velasco."

Cuzco, June 13, 1918.

This fact has been attested by Rev. Mother du Precurseur, Vicar Provincial of South America.

M. John Porcher, father of one of the religious of the Institute, had suffered continually from stomach trouble for 25 years and was without any hope of recovery.

At the beginning of August 1918, Dr. Gresle discovered a tumor. The suffering of the patient was increasing daily, and he was unable to retain any food.

On September 1, the tumor was much larger, and the Doctor feared the patient could not live more than two or three months; however, he continued in this grave condition until April, 1919.

His daughter, a Franciscan Missionary of Mary, and all his family, turned to Mother Mary of the Passion, beseeching her intercession for a cure. From June 16 to 24, they made a novena. During this time, a complete change took place, which was considered miraculous. The patient, who for a long time had been unable to retain any solid food, could now do so. Little by little, the vomiting ceased, sleep returned, and a permanent cure was evident. A year from the above date, Dr. Gresle gave the following certificate:

"I, the undersigned, Doctor of Medicine, declare, that John Porcher of Plesse, aged 58 years, was treated by me for a tumor of the stomach, which very probably, was of a cancerous nature. At present, there is no trace of the

tumor, and his general condition is normal.

(Sgd.) L. Gresle."

Gueuront, September 24, 1920.

In May 1922, Abbé Gauffriau, Pastor of Plesse, declared, that John Porcher was enjoying the best of health.

From Colombo, Ceylon, comes the account of this extraordinary fact, related by the Vicar Provincial.

Sister Maria del Cuore di Gesu, experiencing considerable pain in one of her fingers, and the Superior becoming anxious about it, consulted the Doctor of the Leper Asylum.

The Doctor opened the finger, and said, that it would be well in a few days, adding, that the Sister had probably pricked it with something poisonous.

However, the sister continued to suffer, and could not sleep. Two days later, she was sent to Colombo, where, it was thought, she would receive better treatment at a hospital. She arrived towards mid-day, and the finger, which had not been dressed since the night before, had now an offensive odor of gangrene. For the next two days, the finger was dressed by Sister Mary of the Cenacle, the patient remaining at the hospital. These dressings eased the pain, and the finger seemed a little better, but the Sister was still unable to sleep. Sister Mary of the Cenacle thought it would not heal for some months.

Sister Maria del Cuore di Gesu returned to Hendala, where she commenced a novena to our

Mother Foundress, asking an immediate cure; she placed on her finger a piece of elastic, once worn by Mother Mary of the Passion, and some of her hair. The first night of the novena, she fell asleep and had a dream, in which she saw her Superior talking to another Sister, whom she did not recognize, as she did not see her face. This unknown religious told the Superior not to worry, as the finger would soon be better, and the Sister would be able to return to her duties at the Asylum.

The next morning, the Sister, herself, was able to remove, without pain, the dressing, and cut away the piece of black flesh that had caused so much anxiety the evening before. From this time, the finger continued to improve, and by the end of the novena was practically healed. The cure was effected, and the Sister returned to her work among the lepers.

This fact has been related to me by the Sister herself, and I feel sure, that I am not mistaken. I perceived the odor of gangrene, when she returned from Colombo; and I saw the finger when it was nearly healed, which was a very short time after she had been treated by Sister Mary of the Cenacle.

(Sgd.) Marie de Saint Prosper, F. M. M.
Vicar Provincial.

The Mother Superior of St. Monica's Carthage, has given the following account of the cure of Sister Mary Sebastian of the Infant Jesus:

Sister Mary Sebastian, after examination by

a physician on June 19, 1919, was declared to be suffering from a deep seated tumor, which, he feared, was of a malignant nature. A few days later the doctor returned, and after further examination, was doubtful, whether an operation would save her life. The Sister said she preferred to die, rather than submit to the operation. A novena to our Mother Foundress was suggested, and as an act of obedience, I told her, she was to be cured at its conclusion, and added that the Mother Foundress, who so loved obedient souls, would surely obtain this favor, if it were asked in a spirit of faith. After this the Superior said: "Sister Sebastian, if you are not cured, it is because you are not obedient." In a spirit of humility, and simplicity, Sister Sebastian immediately commenced her novena, during which, she abandoned herself entirely to the will of God.

Nevertheless, her condition became more and more critical; day and night, the fever never left her. She became so weak, that the Chaplain administered the Last Sacraments.

On Wednesday, July 9, the tumor had increased still further, and a surgeon, Doctor Ferrini, was consulted, as to the possibility of performing an operation. The patient, who had always been very delicate, was now suffering also from a tubercular abscess, and we feared that an operation might prove fatal.

The same day, towards noon, the infirmarian, greatly agitated, came to me, and said that Sister Sebastian was no longer suffering; the fever had abated, and the tumor had almost disappeared.

For the moment, I could hardly believe it, but when I went to the patient, I found her condition normal; the tumor had reduced to about the size of a small orange.

The following morning, the patient was even better with no fever and no pain. She had passed a restful night. All she required was rest and nourishment to regain her lost strength.

The next day, the Doctor called. I informed him that Sister Sebastian was better. With a cold and doubtful expression, he looked at me, made no reply, and went to see for himself. In amazement, he exclaimed, "It is extraordinary, it is strange, I do not understand, it is a rare and interesting case. Do not give any more treatments, and we shall see."

A few days later, Doctor Ferrini visited Sister Sebastian again, and was astonished to find her in such excellent health. He repeated, again and again, "It is extraordinary." I asked him if he thought there was any human means of removing so large a tumor in a few moments; with assurance, he replied, "No, only an operation could have done that." "Doctor," I continued, "if we, who are witnesses of such a fact, related it to another doctor, do you think, he would believe us?" "Surely not," said he, without the least hesitation, adding and repeating, "It is extraordinary."

Since July 9, the patient has had no fever, no pain; she is enjoying good health.

I declare, before God, all that I have written

concerning the cure of Sister Sebastian is perfectly true.

St. Monica's, Carthage.

September 12, 1919.

(Signed) Marie Hermine de Jesus, F. M. M.
Superior.

Certificate of Dr. Ferrini.

"I, the undersigned, certify that Sister Sebastian was cured of a tumor without having undergone an operation."

St. Monica, August 5, 1919.

(Signed) Doctor Ferrini.

STATUS OF INSTITUTE.

1928

The list includes the houses and works of the Franciscan Missionaries of Mary throughout the world, exclusive of those in Europe.

INDIA.

Diocese of Coimbatore	OOTACAMUND (Madras Presidency) (1876)	{ Crèche, two Indian Orphanages, six Day Schools, Boarding School, two Workrooms, three Dispensaries, Visiting Pagan Villages. <i>Novitiate of the Oblates Franciscan Missionaries of Mary.</i>
	COIMBATORE I (1878)	{ Crèche, Native Orphanage, Workroom, Club, Hospital, Dispensary, Home for Indian Widows, Catechumenate, District Visiting, Care of the Churches.
	COIMBATORE II (1918)	{ Orphanage, Day School, Boarding, Care of altar linen.
	KOTAGIRI (1920)	{ Two Day Schools, Boarding School, Workroom, Dispensary, Visiting Pagan Villages.
Diocese of St. Thomas of Mylapore	MYLAPORE (Madras Presidency) (1888)	{ Crèche, two Orphanages, four Day Schools, Boarding School, Workroom, Dispensary, Home for the Aged, Catechumenate, Care of Churches, Making of altar breads. <i>Novitiate for the Franciscan Missionaries of Mary of India.</i> <i>Novitiate for the Oblates Franciscan Missionaries of Mary.</i>
	ST. THOMAS' MOUNT I (1901)	{ Sanatorium.
	ST. THOMAS' MOUNT II (1914)	{ Two Day Schools, Workroom.
	TANJORE (1928)	{ Orphanage, Day School, Boarding School, Workroom, Dispensary.

MOTHER MARY OF THE PASSION

INDIA (Continued)

Diocese of Hyderabad	HYDERABAD DECCAN I (1903)	Orphanage, two Day Schools, two Clubs, Catechism in three Parishes, Plague Hospital, Care of Churches, Making of altar breads. <i>Novitiate of the Oblates Franciscan Missionaries of Mary.</i>
	HYDERABAD II (1913)	Nursing in the Osmanian Government Hospital, Dispensary.
Prefecture Apostolic of Kafiristan and Kashmir	RAWAL-PINDI (Punjab) (1912)	Crèche, Hospital for Women and Children, Dispensary, District Visiting.
	BARAMULLA (Kashmir) (1921)	Orphanage, Dispensary, District Visiting.
Diocese of Cochin	CATTIPARAMBU (Cochin) (1925)	Day School, Workroom, Dispensary. <i>Novitiate of the Oblates, Franciscan Missionaries of Mary.</i>
	LOURDAPURAM (Travancore) (1922)	<i>Outpost of the Oblates Franciscan Missionaries of Mary.</i> Workroom, Catechism Classes in six neighboring Villages. Dispensary, District Visiting.
	PALLURUTHY (Cochin) (1926)	<i>Outpost of the Oblates Franciscan Missionaries of Mary.</i> Workroom, Catechism Classes, Dispensary.
Archdiocese of Bombay	BOMBAY I (1922)	Orphanage, School, Dispensary, Home for the Aged.
	BOMBAY II (1924)	Hostel for Girls, Workroom, Club, Catechism Classes.
Archdiocese of Poona	KHANDALA (1925)	School, Orphanage, Workroom.

STATUS OF INSTITUTE (Continued)

CEYLON.

Archdiocese of Colombo	{	MORATUWA (1886)	{ Crèche, Orphanage, three Day Schools, Boarding School, Work- room, Dispensary.
		COLOMBO (1886)	{ Nursing in the Government Hos- pital, Dispensary.
		COLOMBO- BORELLA (1911)	{ Two Workrooms, Dispensary, Care of altar linen for 64 Churches, Making of altar breads for 80 Churches.
		HENDALA (1914)	{ Nursing in the Government Leper Hospital.
Diocese of Kandy	{	NUWARA-ELIYA (1907)	{ School, Workroom, Parochial Catechism Classes, Dispensary.
Diocese of Trincomalee	{	MANTIVU (Batticaloa) (1921)	{ Nursing in the Government Leper Hospital.
		BATTICALOA (1927)	{ School, Orphanage, Workroom, Dispensary.

BURMA.

Vicariate Apostolic of Upper Burma	{	MANDALAY (1898)	{ Nursing in the Mission Leper Hospital, Orphanage for Chil- dren of the Lepers, two Schools, Dispensary, District Visiting. <i>Novitiate of the Oblates Fran- ciscan Missionaries of Mary.</i>
		CHANTHAYWA	{ <i>Outpost of the Oblates Fran- ciscan Missionaries of Mary.</i> School, Parochial Catechism Classes, Dispensary, District Vis- iting, Care of the Churches, Making altar breads.
		BHAMO (1926)	{ <i>Outpost of the Oblates Francis- can Missionaries of Mary.</i> Or- phanage, School, Workroom, Dispensary, Catechumenate, Dis- trict Visiting, Care of the Churches.

MOTHER MARY OF THE PASSION

CEYLON (Continued)

Vicariate Apostolic of Lower Burma	{	KEMMENDINE (near Rangoon) (1898)	{	Nursing in the Mission Leper Hospital, Hospital for incur- ables.
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MONGOLIA.

Vicariate Apostolic of Si-Wan-Tze	{	SI-WAN-TZE (1898)	{	Crèche, Orphanage, Boarding School, Dispensary, District Vis- iting, Care of the Churches, Making of altar breads.
		SIANG-HOUO-TI (1906)		Crèche, Orphanage, Day School, Boarding School, Dispensary, Home for the Aged, District Vis- iting, Catechumenate, Women Baptizers.
		NAN-HOA-TSIEN (1914)		Crèche, Orphanage, Day School, Boarding School, Dispensary, District Visiting.
		TSI-SOU-MOU (1916)		Crèche, Orphanage, Day School, Boarding School, Dispensary, District Visiting.

MANCHURIA.

Vicariate Apostolic of Kirin	{	CHANG-CHUN (1910)	{	Orphanage, Day School, Board- ing School, Dispensary, Home for the Aged, Visiting the Sick and the Prisoners, Care of altar linen, Making of altar breads.
		HARBIN I (1914)		Workroom, Hospital, Dispen- sary, Visiting the Poor, the Sick and the Prisoners.
Diocese of Vladivostok	{	HARBIN II (1924)	{	Orphanage for Russian Children, District Visiting.

CHINA.

Vicariate Apostolic of Cheefoo (Changtong)	CHEFOO I (1886)	{ Day School, Boarding School, Care of altar linen for 39 Churches and Chapels. <i>Noviti- ate for the Chinese Franciscan Missionaries of Mary.</i>
	CHEFOO II (1891)	{ Crèche, Orphanage, Day School, Boarding School, Workroom, Club, two Hospitals, Dispensary, Home for the Aged, District Visiting, making of altar breads.
	CHEFOO III (1906)	{ School, Workroom, Club, Hos- pital, Leper Hospital, Dispen- sary, District and Prison Visit- ing.
	CHEFOO III FANG-TZE (1906)	{ Crèche, Day Nursery, Orphan- age, Day School, Boarding School, Workroom, Dispensary, Home for the Aged, District Visiting, Care of the Churches, Making of altar breads.
	WEI-HAI-WEI (1908)	{ Crèche, School, Workroom, Hos- pital, Dispensary, District Visit- ing, Care of the Churches, Mak- ing of altar breads.
	TSING-CHOW-FU (1925)	{ Crèche, Orphanage, School, Es- tablishment for the formation of women, Catechists, Work- room, Club, Parochial Catechism Classes, Hospital, Dispensary, Home for the Aged, Women Baptizers, Catechumenate, Shel- ter, District and Prison Visiting, Care of the Churches, Making of altar breads. <i>Novitiate of the Oblates Franciscan Missionaries of Mary.</i>

MOTHER MARY OF THE PASSION

CHINA (Continued)

Vicariate Apostolic of I-Chang (Hupeh)	I-CHANG (1889)	Crèche, Orphanage, Boarding School, Workroom, Hospital, two Dispensaries, Home for the Aged, Catechumenate, District and Prison Visiting, Care of altar linen, Making of altar breads. <i>Novitiate for the Chinese Franciscan Missionaries of Mary.</i>
	KING-CHOW-FU (1912)	Crèche, Orphanage, School, Workroom, two Dispensaries, Home for the Aged, Refuge, District and Prison Visiting.
Vicariate Apostolic of Sian-fu (Shen-Si)	TUNG-YUEN-FANG (1890)	Crèche, Day Nursery, Orphanage, Day School, Boarding School, Hospital, two Dispensaries, Home for the Aged, Catechumenate, Refuge, District Visiting.
	SIAN-FU (1907)	Crèche, Day School, Boarding School, Workroom, Club, Dispensary, Catechumenate, District and Prison Visiting.
	SAN-YUEN (1918)	Day Nursery, School, Workroom, Parochial Catechism, Dispensary, District Visiting.
Vicariate Apostolic of Tai-Yuen-Fu (Shan-Si)	TAI-YUEN-FU (1899)	Crèche, Orphanage, Day School, Boarding School, Workroom, Hospital, Dispensary, Catechumenate, Refuge, District and Prison Visiting, Care of altar linen, Making of altar breads.
Prefecture Apostolic of Tsing-Tao (Shan-Tung)	TSING-TAO (1902)	Day Schools, Boarding School, Parochial Catechism Classes, three Dispensaries, District Visiting, Care of the Churches, Making of altar breads.
	KIAO-CHOW (1911)	Crèche, Day Nursery, Orphanage, Day School, Boarding School, Dispensary, Women Baptizers, Visiting the Sick.

STATUS OF INSTITUTE (Continued)

CHINA (Continued)

Vicariate Apostolic of Chung-King (Sze-Chwan)	{	CHUNG-KING (1902)	{ Hospital, three Dispensaries, District and Prison Visiting.
		SUITING (1923)	{ Crèche, Orphanage, Dispensary, Home for the Aged.
Vicariate Apostolic of Cheng-Tu (Sze-Chwan)	{	CHENG-TU (1903)	{ Crèche, Orphanage, Boarding School, Hospital, two Dispensaries, District Visiting, Care of altar linen, Making of altar breads.
		CHENG-TU (Pemen) (1906)	{ School, Hospital, Dispensary, Catechumenate, District Visiting.
Vicariate Apostolic of Sui-Fu (Sze-Chwan)	{	SUI-FU (1903)	{ Day School, Boarding School, Hospital, Dispensary, District Visiting, Care of the Churches, Making of altar breads.
		KIA-TING (1911)	{ Day School, Boarding School, three Dispensaries, District Visiting.
Diocese of Macao (Kuang-Tung)	{	SHIU-HING (1903)	{ Crèche, Orphanage, Day School, School for Virgin Catechists, Workroom, Dispensary, Care of altar linen, Making of altar breads.
Vicariate Apostolic of Tsi-Nan-Fu (Chang-Tong)	{	TSI-NAN-FU (1909)	{ Crèche, Orphanage, Workroom, Dispensary, Home for the Aged, Catechumenate, District Visiting.
Vicariate Apostolic of Ta-Tsien-Lu (Chinese Tibet)	{	TA-TSIEN-LU (1911)	{ Orphanage, Hospital, Leper Hospital, Dispensary, District and Prison Visiting, Care of the Churches, making of altar breads.

MOTHER MARY OF THE PASSION

CHINA (Continued)

Vicariate Apostolic of Han-Kow (Hupeh)	{	HAN-KOW (1912)	{	Nursing in the International Hospital and the Melotto Hos- pital, two Dispensaries.
Vicariate Apostolic of Chang-Sha (Hunan)	{	CHANG-SHA (1912)	{	Crèche, Orphanage, Workroom, Dispensary, District Visiting, Catechumenate, Care of altar linen, making of altar breads. <i>Novitiate of the Oblates Fran- ciscan Missionaries of Mary.</i>
Vicariate Apostolic of Nan-King (Kiang-Su)	{	SHANGHAI I (1913)	{	Nursing in the General Hospital, Dispensary.
	{	SHANGHAI II (1924)	{	Crèche, Hospital, Dispensary, District Visiting.
Vicariate Apostolic of Tsien-Tsin (Chih-Li)	{	TIEN-TSIN (1914)	{	Day School, Boarding School.
Vicariate Apostolic of Peking (Chih-Li)	{	PEKING (1915)	{	Day Nursery, two Day Schools, Boarding School.
Vicariate Apostolic of Ning-Yuen- Fu (Kien- Chang)	{	NING-YUEN-FU (1921)	{	School, Hospital, Dispensary, Establishment for the formation of Women Catechists.
Vicariate Apostolic of Pao-Ting-Fu (Chih-Li)	{	PAO-TING-FU (1924)	{	Day School, Boarding School, Workroom, Making of altar breads.
Prefecture Apostolic of Puchi (Hupeh)	{	PUCHI (1926)	{	Crèche, Orphanage, School, Dis- pensary.

STATUS OF INSTITUTE (Continued)

JAPAN.

Diocese of Fukuoka	BIWASAKI (1928)	{ Leper Hospital, Crèche, Orphanage, Workroom, Dispensary, Home for the Aged, Catechumenate, Women Baptizers, District Visiting, Care of altar linen, Making of altar breads. <i>Novitiate for the Japanese Franciscan Missionaries of Mary.</i>
	HITOYOSHI (1906)	{ Crèche, Day Nursery, Orphanage, Workroom, Parochial Catechism Classes, Dispensary, Women Baptizers, Catechumenate, District Visiting.
Prefecture Apostolic of Sapporo	SAPPORO (1908)	{ Hospital, three Dispensaries, Orphanage, Catechumenate, District Visiting, Care of altar linen, Making of altar breads, Missionary Printing Press. <i>Novitiate of Oblates Franciscan Missionaries of Mary.</i>

TURKEY.

Apostolic Delegation of Constanti- nople.	ZONGOULDAK (Heraclea) (1920)	{ Day School, Boarding School, Hospital, Dispensary.
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SYRIA.

Apostolic Delegation of Beirut.	DAMASCUS (1911)	{ Day School, Boarding School.
	ALEPPO I (1914)	{ Day School, Boarding School.
	ALEPPO II (1922)	{ S. Odilia's Orphanage.
	ALEPPO III (1924)	{ Crèche, Children's Welfare and Distribution of Milk, Hospital, Dispensary.

MOTHER MARY OF THE PASSION

PALESTINE.

Patriarchate of Jerusalem	BETHLEHEM (1909)	{ Orphanage, Workroom, Care of altar linen and Making of altar breads for the Basilica. <i>Novitiate for the Franciscan Missionaries of Mary.</i>
	JERUSALEM	{ Orphanage, Workroom.

ALGERIA.

Archdiocese of Algiers.	ALGIERS (1921)	{ Orphanage, Workroom, Parochial Catechism Classes, Care of the Sacristies in the Basilica of Our Lady of Africa.
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TUNIS.

Archdiocese of Carthage.	CARTHAGE (1885)	{ Orphanage, Workroom, two Dispensaries, District Visiting, St. Monica's Guild for Catholic Mothers.
	S. MARGUERITE (near La Laverie) (1900)	{ Club, Dispensary, Visit of the Gourbis, Sanatorium for the Sisters.
	TUNIS I (1910)	{ Hospital, Dispensary.
	TUNIS II (1923)	{ Day Nursery, two Workrooms, Catechism Classes, three Dispensaries, District Visiting.

LIBYA.

Vicariate Apostolic of Libya	TRIPOLI (1925)	{ Day Nursery, Orphanage, Club, Catechism Classes, Visit of the Gourbis.
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EGYPT.

Vicariate Apostolic of Egypt.	ARMANT (1924)	{ Day School, Orphanage, Boarding School, Club Catechism Classes, Dispensary, Visiting the surrounding Villages.
	HAWAMDIEH (1926)	{ School, Club.

STATUS OF INSTITUTE (Continued)

MOROCCO.

Vicariate Apostolic of Rabat.	CASABLANCA I (1912)	{ Orphanage, Infant School, Work- room, two Clubs, Catechism Classes in two Parishes.
	CASABLANCA II (1916)	{ Nursing in the Civil Hospital.
	CASABLANCA III (1916)	{ Two Crèches.
	MEKNES I (1913)	{ Children's Welfare and Distribu- tion of Milk, Native Orphanage, Workroom of Berber Carpets, Club, Dispensary.
	MEKNES II (1927)	{ Day School, Boarding School, Parochial Catechism.
	RABAT I (1915)	{ Crèche, Children's Welfare and Distribution of Milk, Day Nursery, Orphanage, Hospital, District Visiting.
	RABAT II (1923)	{ Club for European Children.
	FEZ (1915)	{ Nursing in the Auvert and Na- tive Hospitals, Crèche, Children's Welfare and Distribution of Milk, Club, two Dispensaries, District Visiting.
	OUJDA (1915)	{ Crèche, Children's Welfare and Distribution of Milk, Day Nurs- ery, Orphanage, Parochial Cate-
	MARRAKESH (1917)	{ chism. Crèche, Children's Wel- fare and Distribution of Milk, Native Orphanage, Hostel, Club, District Visiting.
	MIDELT (1926)	{ Native Orphanage, Workroom of Berber Carpets, Dispensary, Dis- trict Visiting.
	TAROUDANT (1928)	{ Native Orphanage.

MOTHER MARY OF THE PASSION

EQUATORIAL AFRICA.

Vicariate Apostolic of Brazzaville.	{	BOUNDJI (1910)	{ Orphanage, School, Dispensary, Catechumenate, District Visiting.
		LEKETY (1926)	{ Orphanage, Dispensary, Catechu- menate, Refuge, District Visiting.

ANGOLA.

Diocese of Angola.	{	SAN SALVADOR (1908)	{ Orphanage, School, Dispensary, District Visiting, Care of the Church.
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MOZAMBIQUE.

Prelature of Mozambique	{	BEIRA (1897)	{ Orphanage, two Day Schools, Boarding School, Catechism, Classes, Catechumenate, Care of altar linen.
		MOCUMBI (1924)	{ Day Boarders, Dispensary, Dis- trict Visiting.
		HOMOINE (1924)	{ Day Boarders, School, Dispensary, Catechumenate, District Visiting.

NATAL.

Vicariate Apostolic of Mariannhill	{	UMZINTO (1912)	{ Orphanage, two Schools, Cate- chism Classes, Visiting the Kraals.
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MADAGASCAR.

Vicariate Apostolic of Antananarivo.	{	AMBOHIDRATRIMO (1900)	{ Orphanage, School, Workroom, Club, Catechumenate, District Visiting. <i>Novitiate of the Oblates Franciscan Missionaries of Mary.</i>
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BELGIAN CONGO.

Vicariate Apostolic of New Antwerp.	{	NEW ANTWERP (1896)	{ Children's Welfare and Distribu- tion of Milk, Orphanage, School, Workroom, Hospital, Dispensary, Catechumenate, Care of altar linen, Making of altar breads.
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STATUS OF INSTITUTE (Continued)

BELGIAN CONGO (Continued)

Vicariate Apostolic of Leopoldville.	{	BOMA (1897)	{ Children's Welfare and Distribu- tion of Milk, Nursery, School, Workroom, Club, European and Native Hospital for Sleeping Sickness and Isolation Hospital, Dispensary.
		LEOPOLDVILLE (1907)	{ Children's Welfare and Distribu- tion of Milk, Nursery, School, Workroom, Club, European and Native Hospitals, Hospitals for Sleeping Sickness, Tuberculosis and Smallpox, Dispensary, Dis- trict Visiting.
Vicariate Apostolic of Stanley Falls.	{	STANLEYVILLE I (1910)	{ Nursing in the Government Hospital.
		STANLEYVILLE II (1906)	{ Children's Welfare and Distribu- tion of Milk, Nursery, School, Workroom, two Hospitals, Dis- trict Visiting.
		STANLEYVILLE III (1924)	{ Crèche, Children's Welfare and Distribution of Milk, School, Workroom, Club, Visiting the Hospital for Sleeping Sickness.
		BASOKO (1913)	{ Children's Welfare and Distribu- tion of Milk, School, Catechism Classes, Hospital, Dispensary, Catechumenate, Refuge.
Prefecture Apostolic of Lulua and Katanga.	{	SANDOA (1925)	{ Children's Welfare and Distribu- tion of Milk, Orphanage, School, Workroom, Hospital, two Dis- pensaries, Catechumenate.

MOTHER MARY OF THE PASSION

UNITED STATES.

Diocese of Providence.	{	WOONSOCKET (1904)	{ Nursery, Orphanage, Hostel, Catechism Classes.
		PROVIDENCE I (1912)	{ Nursery, Workroom, Club, Cate- chism Classes in three Parishes, District Visiting.
		PROVIDENCE II (1917)	{ Procure for the Missions, Novi- tiate.
Archdiocese of New York.	{	NEW YORK (1906)	{ Crèche, Nursery, Day School, Domestic Economy School, Club, District Visiting.
Diocese of Fall River.	{	NEW BEDFORD (1906)	{ Catechism Classes in three Parishes, District and Prison Visiting.
		FALL RIVER (1910)	{ School, Catechism Classes in eight Parishes, District and Prison Visiting.
Archdiocese of Boston.	{	BOSTON (1908)	{ Orphanage, Club, Holiday Colony, Catechism Classes in three Par- ishes, District Visiting, Care of the Church, Making of altar breads.
Diocese of Brooklyn.	{	ROSLYN (1921)	{ Holiday Colony.

CHILE.

Diocese of San Felipe of Aconcagua.	{	CURIMON (1904)	{ Novitiate, Nursery, Orphanage, Workroom, Club, Catechism in two Parishes, Dispensary, Dis- trict Visiting.
Diocese of Santiago of Chile.	{	SANTIAGO (1906)	{ Orphanage, Day School, Hostel, Workroom.

STATUS OF INSTITUTE (Continued)

CANADA.

Archdiocese of Quebec.	{	QUEBEC I (1892)	{ Novitiate, Perpetual Adoration, Association of the Blessed Sacra- ment, Altar Society, Printing Press, Workroom, Club for Church linen.
		QUEBEC II (St. Malo) (1912)	{ Children's Welfare and Distribu- tion of Milk, two Day Schools, Domestic Economy School, Club, Dispensary, District Visiting.
		ST. ANNE DE BEAUPRE (1894)	{ Training of Probationers, Hospi- tality for Pilgrims.
Archdiocese of Montreal.	{	MONTREAL (1919)	{ Nursery, Hostel, Retreats for Girls, Club.
Archdiocese of Winnipeg (Manitoba).	{	ST. LAWRENCE (1897)	{ Day School, Boarding School, Dispensary, District Visiting.
		WINNIPEG (1909)	{ Nursery, Hostel, Clubs, District Visiting.

ARGENTINA.

Diocese of La Plata	{	MAR DEL PLATA (1911)	{ The Unzué Orphanage, Work- room.
Archdiocese of the Holy Trinity of Buenos Ayes.	{	BUENOS AYRES (1912)	{ Day School, Workroom, Club, Catechism Classes.
Diocese of Cardoba.	{	SERRANO (1927)	{ Day School, Club, Catechism Classes.

PERU.

Diocese of Arequipa.	{	AREQUIPA (1911)	{ Reformatory for Young Girls, Care of Women Prisoners, Pre- ventive Home, Catechism Classes.
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MOTHER MARY OF THE PASSION

PERU (Continued)

Diocese of Cuzo.	{	CUZCO (1913)	{	Orphanage, Care of altar linen.
Archdiocese of Lima.	{	LIMA (1918)	{	Orphanage.
Vicariate Apostolic of Uyacali.	{	REQUENA (1919)	{	Day School, Boarding School, Dispensary, District Visiting.
Vicariate Apostolic of St. Leo of the Amazons	{	IQUITOS (1920)	{	Day School, Catechism Classes.
Prefecture Apostolic of St. Gabriel of Marañon.	{	YURIMAGUAS (1928)	{	Day School.

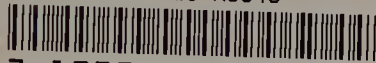
BRAZIL.

Prefecture Apostolic of Teffe in Amazonas.	{	TEFFE (1924)	{	Nursery, Day School, Workroom, Club, Hospital, Dispensary, District Visiting.
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PHILIPPINE ISLANDS.

Diocese of Lipa.	{	LIPA (1912)	{	Day School, Boarding School, Care of altar linen, Making of altar breads.
		SARIAYA (1921)	{	Day School, Boarding School, Catechism Classes, Missionary Visits.
		ANTIMONAN (1921)	{	Day School, Boarding School.
		BANAN (1927)	{	Day School, Catechism Classes.
		SAN PABLO (1928)	{	Day School.
Archdiocese of Manila.	{	MANILA (1928)	{	Day School, Catechism Classes.

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